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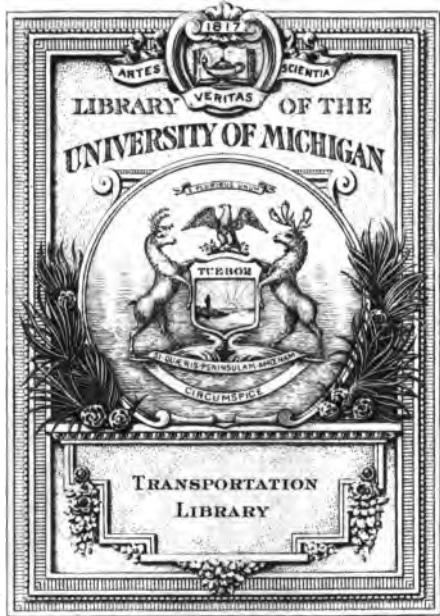
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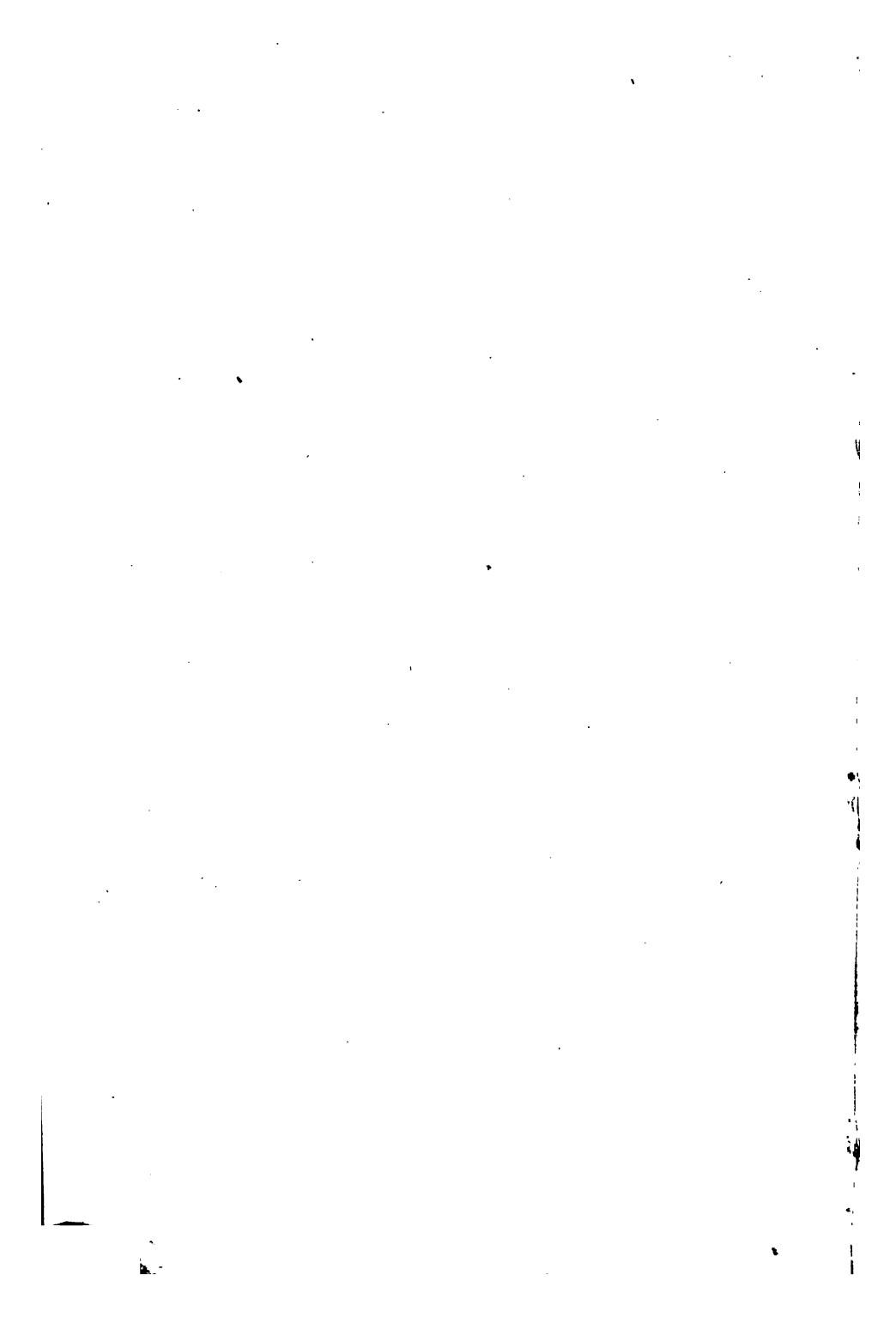
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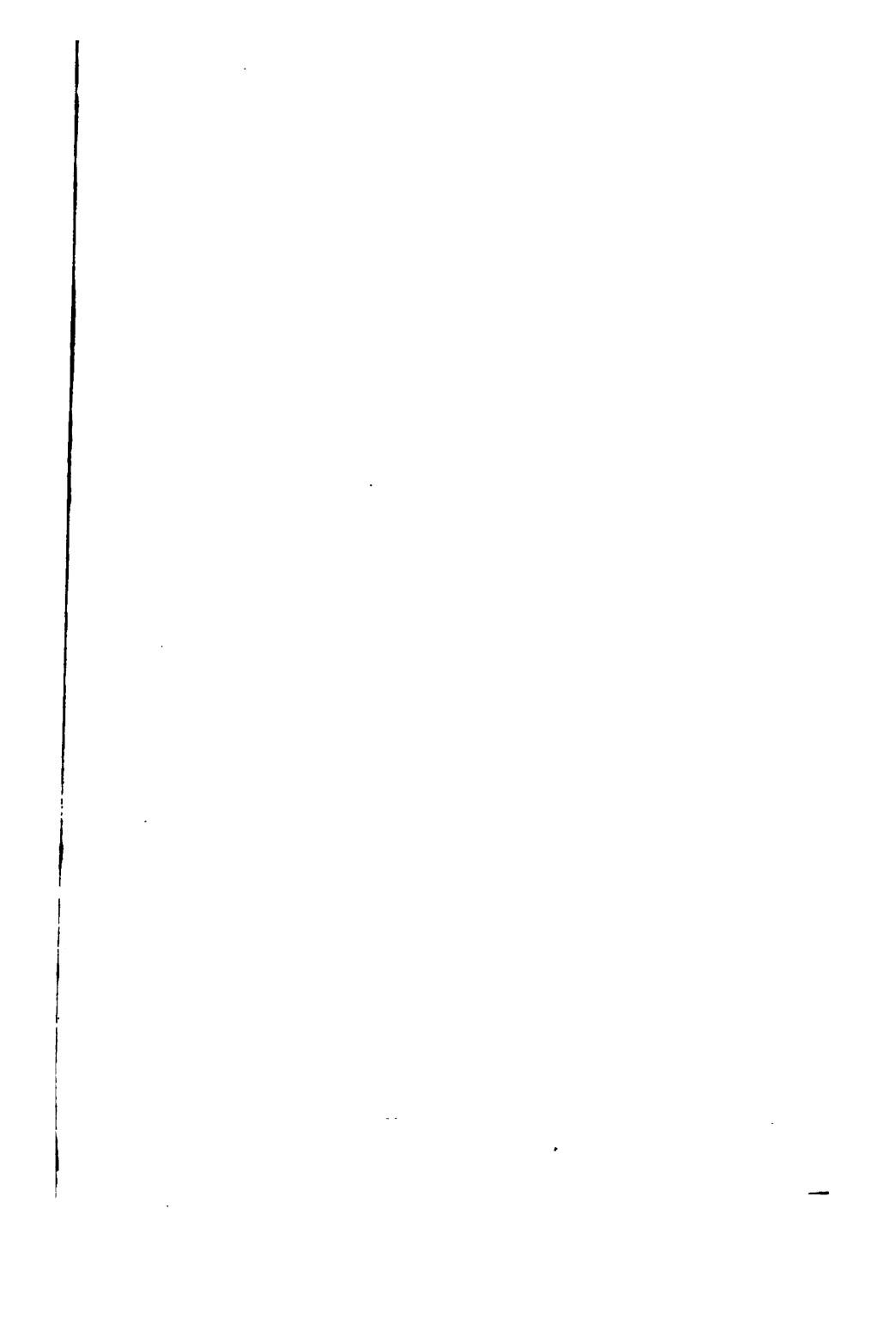


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PARAGRAPH I.

GENERAL.

Hard bonds, hard money, hard times. These as now framed into law, are a trinity of evil.

They destroy the purity of the Church, and threaten the life of the Republic.

They are contrary to divine law, they subvert justice and lay burdens upon humanity, unequaled in the annals of the past.

Hard bonds require a pound of flesh nearest the poor man's heart; murders labor and bankrupts the Country.

Hard money is dealt in by the High Priests of hypocrisy, and Judas, the betrayer, sells the Christ for money, dragging millions to serfdom.

Hard times in result, fills almshouses with the destitute, the land with tramps, the prisons with criminals; and the asylums of dementia with the broken-hearted.

And all this, that a legally created class, an untaxed aristocracy, may tyrannize in purple and fare sumptuously.

That the rich may daily grow richer and the poor may daily grow poorer; till the Cup of Sin on the

one hand, and the Cup of Sorrow on the other hand,
shall overflow, and "Ichabod" be written over our
portals.

Is this trio to hold universal sway;

Is the earth to be made a hill-top of crosses, a gol-
gotha of skulls, by them ;

Is the cry of want to wail on, on, on—endless as a
dying sigh—to satisfy their greed ;

Is cruelty, misrule and death, to triumph ; under
the reign of this three-headed Ghoul—"that feeds on
the dead ;"

Is hope finally to die and despair become supreme
—in a world of lazzaroni.

Abolish the Reign,

The reign of the three, a reign conceived by our
secret enemies and put into operation by conspirators.

Our laws have been tampered with, as in the demon-
etization of silver—a crime unparalleled.

As also, in the changing of the terms of payment
of the four-per-cent. thirty-year bonds — changing
"for" to "after." Congressman Plumb.

As in the case of all the bonds—from payment in
paper meney, to gold and silver ; then to coin of a
certain weight and fineness ; then striking down
silver as a money—making the whole redeemable in
coin ;

Crowning this arch of crime with the temple of sin
—dedicated to Plutus.

The motto of this gang, these enemies of man :
All bonds, all debt, all credit money—
to be redeemed in gold ;

Gold, the money of final redemption.

This attempted murder of civilization, is the greatest wrong ever planned against the happiness of the race.

The legislation of every country was tampered with.
Legislators found measures offered by themselves so changed as to be opposite to what they intended.

Secret influences were brought to bear to turn the right into the wrong.

Laws were altered surreptitiously.

A hidden power shaped legislation—a hand the light never saw.

Treachery, conspiracy, ignorance so blended you could not tell where the one began or the other ended.

Executives of powerful governments signed and gave effect to the laws that changed the whole policy of their institutions and did not know it.

Such mysterious enactments found their way into the laws of the greatest states in Europe.

So potent are these laws upon the affairs of men that in less than two decades the race divided into two classes more marked than was ever known.

The rich have grown rich faster and the poor have grown poor faster than ever known in the annals of time.

The result, elements of danger confront us such as man has never met before.

Our legislation is, *classis kelio*—"laws for a certain portion."

It was so in the olden time.

The Slave Code brought us to the valley of the shadow of death.

It baptized us in blood and washed the hearthstones with the tears of weeping mothers and dying children.

It went out amid the terrors of war, leaving an entailment not yet settled.

And the laws that followed cover us with greater danger than was chattel slavery.

PARAGRAPH II.

LAW IN BULK.

Take a group of them as they stand and they are a code of horror—because national.

Semper crimen, “always crime.”

Act 25th February, 1862. Two exceptions in the United States note.

Act 25th March, 1863. National banks created.

Act 6th January, 1866. Contraction of the currency authorized.

Act 18th March, 1869. Strengthening Credit Act, so called.

Act 14th July, 1870. Funding the national debt.

Act 12th February, 1873. Demonetizing silver.

Act 14th January, 1875. Resumption of specie payments.

These are financial laws; treat of debt and money. Correlate in a system now closing the last hours of the nineteenth century.

A system that uses two factors—

Debt, prohibited by divine law—is wrong *per se*.

Money, a mandate of divine law (and when used right) is both creator and preserver of civilization.

“Money answereth all things.”

A system thus united, must and will perish.

A system now going out in darkness, that the twentieth century may be born in light.

These seven laws, with their adjuncts, are the work of design, their result a conspiracy.

They are an estoppel to liberty;

They are a mandate against freedom;

They are a travesty on government of the people.

They establish by their cohesion a government of class; a class infinitesimal—less than one-quarter of one per cent. of the people.

Monopoly generates from them, as death from sin.

They are “Satan’s Masterpiece.”

They are “Mammon’s Code”—of greed.

Their passage was opposed by the truest of men.

But then, as now, an unseen power existed, that could enact laws that were resisted by the best men of party fealty—if they were class laws.

This power, that has so ruinously shaped our legislation, is the *secret agent* of monarchy—

“Monarchy that believes in a government of class.”

The principle was asserted at the very birth of the nation.

And too many of the ideas found way into the form of government, finally adopted.

These class ideas are the germ of our troubles today.

The struggle of the class against the mass is as old as history.

Which is the most sacred, the natural rights of man or the vested rights of property, is as unsettled now as at any former period.

But, while unsettled as to agitation, governments, if not founded on, are administered in the interest of property rights, as above natural rights.

Hence the struggle is intensifying and will become before the final, the most fierce and relentless that old earth has ever felt grinding her rotten bones.

The analysis will be short, the adjustment quick, the old die and the new be born *en momentum veri*.

We are surrounded with hosts—

The spirit of our dead ones is incense to the fire of liberty, fanning it to a flame.

Even now the heat of their coming is felt flashing against the face of tyrants.

The arm is raised to strike; and when the blow falls, once for all and forever shall it settle the grand question of human history—the rights of man, thirty years' conflict.

Which shall lead and which shall follow—that's the question.

Shall the class lead and the mass follow, and *serve*; or shall the mass lead and the class follow and *serve*?

Here is the crucial test—the issue.

Mr. Lincoln formulated the principle—

“Liberty before prosperity;”

“The man before the dollar.”

The *Zinavesta* puts it :

“ The natural rights of man shall never be required to give place to the vested rights of property.”

And this old sage of three thousand years past, strikes a note from the inner sanctuary of the soul ; lofty as the heavens—

“ An injury to one is the concern of all.”

PARAGRAPH III.

LAW IN DETAIL.

The act of 25th February, 1862, was made for a class—it has given birth to the progeny intended.

It has given class distinctions as rotten wood does mushrooms.

And the unrest of society has increased as one class received an advantage denied to another class, till force is being invoked to keep down those who have had the law against them all these years.

The unjust features of the law was seen at the time, and denounced in as bitter language as is found in the English tongue on any page of history.

Yet the law passed.

“United States notes shall be legal tender lawful money for all debts, public and private, except duties on imports and interest on the public debt.”

Of these exceptions Thad Stevens said :

“It now creates money, and by its terms discredits, declares it a depreciated currency. It makes two classes of money—one for the bankers and brokers and another for the people.

“It allows one class of creditors to demand gold, and the ordinary loaner and creditor is bound to take

these notes as money that have been purposely depreciated by the government. * * *

"Yes, we had to yield; we did not yield till we found the bankers had to be gratified or the country lost.

"When, a few years hence, the people shall have been brought to bankruptcy, I shall have the satisfaction of knowing I did all I could to prevent it."

Thus spoke the grand old Commoner, Thaddeus Stevens;

And if he was living he could see the people bankrupted by the very means he pointed out so prophetically.

The 5-20 bonds were in this act.

It was a law founded in wrong, and yet for near a generation it has stood upon the Statute book—a favor to a class "that by it they can oppress the mass."

The two great parties bow to the power that enacted it.

PARAGRAPH IV.

The act of March 25, 1863, giving us the national banking system—

In this act *Monos* and *Archō* got the rule. Rule by a class.

From the hour of its passage government of the mass has weakened and the class strengthened, till today the struggle between them is as intense as constantly fanned flame.

And the class is pushing the fight, the masses on the defense for their very life.

The class, smaller in number than ever known, *Scienter*; have got under the sanction of law, in their hands, the instrumentalities of production and distribution, and the instrumentalities for the dissemination of knowledge and intelligence.

This *status*, when pushed to the final analysis, is—Despotism under law.

A horrid picture of a goblin age.

The effect of the law was seen by the true men at the time of its passage and was opposed by them, with a devotion to free institutions that will give their names in halo to the ages to come.

The danger of the system was pointed out at the

birth of the nation, yet has stood during our history, till at last—

By law it holds the key to class government.

We must take back the key and unlock the door to the Temple of Liberty—

To the masses that they may enter.

Here is some of the detail to the fight:

“Ever since the adoption of the Constitution there has been a conflict of opinion among the ablest statesmen of the country upon the question of national currency.

“Jefferson opposed the creation of banks, both State and national.

“Alexander Hamilton proposed a national bank, during Washington’s administration, and in 1791 the first bank of the United States was incorporated, mainly under the influence of Hamilton.”

When the bank bill was under discussion, 1862-3, it was said :

“A national currency adequate to the operation of the government in peace and war has yet to be established.

“It seems the present is a propitious time to enact the great measure as a permanent system, and that the duty of the government in providing a national currency shall no longer be neglected.”--*Spalding*.

Here was admitted an element that gives a class control of the money and makes the mass dependent.

It is monarchic—a rule of one.

These are the words :

"A sound national bank, upheld and supported by the *combined* credit of the government and rich men residing in all the States would be a strong bond."

"It is now most apparent that the policy advocated by Alexander Hamilton of a strong central government, was the true policy."

Thus Satan entered our Eden.

And for a generation this policy of centralized government has grown and strengthened, till today we have a government of a class, by a class and for a class;

That class the bankers.

The masses bound to the system hand and foot.

As showing how far this system, that came with the war, was to be a fixture, we cite:

"The national banking system was intended, while not in violation of the rights of the States nor damaging private interests, to furnish the people with a permanent paper circulation."

That is flat to the point and shows that national bank issue was to be the permanent paper money.

The following clinches this position beyond all dispute:

"The United States notes (greenbacks) were intended to meet a temporary emergency and to be retired when the emergency was past."

And so all the way for a generation the two antagonistic positions have struggled—

To make the national bank issue permanent and retire the United States notes—greenbacks.

Either redeem it and destroy it, or fund it into a bond; a gold bond now.

That fight is on, hotter than ever before.

And the money power proclaiming it the necessity of the hour.

And that power has two great parties in this country that bow before it, ready to its bidding—everything in the interest of class.

This banking system is bottomed on debt;

Debt that is prohibited by divine law; debt that is contrary to justice; debt that has caused more suffering than famine, pestilence and war combined.

Debts and banks are the sweat of death on the face of humanity.

PARAGRAPH V.

The act of January 6, 1866, commanding the contraction of the currency, with the view to return to specie payments;

It was and is now, murderous as the Code of Draco, which was written in blood.

The specie basis, a goblin damned, as much "hell-born" as was Milton's "Shape," that barred the way to the celestial gate.

It strikes at the life of the nation. Women have wept for their murdered babes by it, as did the Rachels of old over the decree of Pharoah.

Men have gone down to penury, sorrow and death by it, as they did by the sword of Tamerlane, when he ordered a pyramid of eighty thousand human skulls to be erected in Bagdad.

It is a system of robbery insatiable as death, with a mouth wide open as hell, to devour the wage of the worker, the wealth of the earth.

In looking at it as it stands; a joint aider and abettor of debt and banks, one of our great philanthropists said :

"The war extended the nominal era of freedom so as to include the black man, but it did not make him

free, nor will he or his white brothers ever be free until both he and they can retain in their pockets the wealth which they create." — *Wendell Phillips*.

While debt, banks and contraction are allowed under law to do what they have been doing ever since Lee surrendered to Grant—

The class will grow richer and the mass grow poorer—
And monopoly administer the government.

The Treasury Department in September, 1865, showed as follows, as to money issued during the war by the government to carry on the great struggle, and for the people to do their business with.

Statement of the different kinds :

Legal tender compound interest notes,

Legal tender five-per-cent. notes,

Treasury notes, legal tender past due,

7-30 Treasury notes,

Temporary loan certificates,

Old State bank paper,

National bank paper,

Certificates of indebtedness,

United States notes (greenbacks),

Fractional currency,

Gold and silver,

In all, - - - - - \$1,996,678,770
And was then among the people.

The people had contributed more than two billion dollars to overthrow the system that was reared on the assumption that capital should own labor.

They took that which was issued as money—took it for all war supplies, took it for services as soldiers, and the individuals took it of each other in all the myriad exchanges of the domestic business, amounting to billions annually.

And no bonds should ever have been issued.

They were put out at the dictation of a class, to be used in after time to change the republic into a monarchy.

At this point Satan entered our Eden.

The office, Secretary of the Treasury;

The officer, the man Hugh McCulloch.

Listen :

“The first thing to be done is to establish the policy of contraction.”

“That the legal tender acts were war measures passed in great emergency; that they should be regarded only as temporary; that they ought not to remain in force a day longer than would be necessary to enable the people to prepare for a return to the—gold standard—and that the work of retiring the notes which have been issued should be commenced without delay, and carefully and persistently continued until all are retired.”

Report of Secretary of Treasury Dec. 4, 1865.

It was the cry of greed, for class government.

At that time we had of all kinds of circulation medium \$1,996,678,770, and we had of bonds registered that could be used as banking securities, \$808,-549,437.

The way for getting bonds cheap, by discrediting the greenback, was complete, and the

Highway to robbery was opened as the Broad Road that leads to destruction.

And Congress was as ready for the job as ravening wolves for the innocent flock.

Congress took this cruel agent of despotism by the hand and said: We will do thy bidding.

"Resolved, That this House cordially concurs in the views of the Secretary of the Treasury in relation to the necessity of contracting of the currency, with the view to as early resumption of specie payments as the business interests of the country will permit, and we hereby pledge co-operation to this end as speedily as possible."

And from that hour of darkness to the present moment, Congress, the government itself, as administered by the political parties having authority,

Have been pushing the fight to a gold standard.

That is the fight now.

The whole march has been over the blighted hopes of free institutions and the rearing of a despotism on the ashes of their fallen altars.

Panic followed panic, ruin swept along like death fed by corruption.

Contraction lowered the price of property so that fifteen billion dollars worth of it was taken from the debtor and passed to the creditor, at twenty cents on the dollar of the cost of producing it.

Millionaires have grown as mushrooms in rotten wood.

When J. Cook & Co. failed, 1873, the volume of money had shrunk to \$1,220,999,085.

And the work of the spoiler went on till the volume shrank to \$700,000,000. L. M.

And in comparison with our present population, over sixty-eight million people, our volume is smaller per capita than ever before—in actual circulation among the people.

And when the wonderful increase of business, growing out of the production of the millions of workers, is considered—

Then the lack of money has reached the famine point.

The people are doing business on credit.

Paying to the class, who has this gold Meloch in the field—

Three times as much for the use of the credit per annum as the increase of wealth per annum.

This miserable jargon of the specie basis, if it was not tragical to the death point, would be an unactable comedy, where the lookers on would laugh themselves to death before the play was half out.

But with a debt of thirty-five billion dollars around the neck of the people, it is declaring a purpose to commit a crime against man unparalleled in history.

And with these awful conditions confronting us, to demand a gold standard is to carry the torture with a

fiercer malice than did Satan when he frescoed the walls of hell with groups of happy angels, in order to heighten the horrors of the damned.

"Cursed be the man who first loved gold."

When the quantitative principle, that inheres in money; the soul in equity of money, regardless of the quality of the material—when this function is considered, then contraction becomes a factor omnipotent.

As it has been used by the command of the Secretary of the Treasury, since the authorizing of contraction—it has less of God in it and more of Satan with it, than any other word in the language.

For as the volume of money goes up, prices rise, and as the volume goes down prices fall, making it impossible to reach a just equation between debtor and creditor.

And as long as debts exist—

A thing that never should have had existence—

But so long as it does, to contract or expand the volume of the money, is the greatest crime a government can commit against its people.

It leads to anarchy in society and the final analysis—destruction of civilization.

The effects are in such unequal degree, at last, to present two classes—

One class "3," the other "97."

One class dies of want, the other of excess.

The 3-per cent. get by the absorbent—unearned—

increment 97 per cent. of the property, real and personal ; then the nation dies.

As the march is being made toward this ultima, society demoralizes in the same ratio that wealth centralizes.

History attests these great laws that have lived through all the centuries of the past.

Take the land to illustrate :

When Egypt died 3 per cent. owned it.

When Babylon died 2 per cent. owned it.

When Persia died 1 per cent. owned it.

When Greece died $\frac{1}{4}$ of 1 per cent. owned it.

When Rome died 2,000 persons owned the land in the Empire—indeed, owned the world.

Equivalent for equivalent, is the law from God down, Therefore, the measure of value (price); the measure of length; the measure of quantity; the measure of weight; should be as unchangeable as truth; as incorruptable as justice and enduring as God.

PARAGRAPH VI.

Act of 18th March, 1869. Strengthening Credit Act.

This law shows the hand of class more fully than any of the lot.

Its very title is a lie and a fraud.

The government could gain nothing by it.

Her bonds had been sold at a fearful discount and were in the hands of domestic and foreign bondholders, and this act was passed in their interest.

Every act in this final conspiracy was in the interest of the capital class.

The act changed the original contract, from the payment of the bonds in paper money (greenbacks), to payment in gold and silver, without defining weight or fineness.

They were payable at the end of five years, but might run, at the option of the government, twenty years.

This act extended them to the twenty years and made them payable in gold and silver.

The interest was 6 per cent. payable semi-annually in coin.

This same act made the United States notes (greenbacks) redeemable in coin.

The change of conditions appreciated and was a gift of some \$600,000,000 to the holders of them.

Thaddeus Stevens said of the terms of payment by the act that created them :

“ When the bill (5-20) was on its final passage the question was explicitly asked of the Chairman of the Ways and Means Committee and was explicitly answered by him, that only the interest was payable in coin.”—S. speech.

This is the money the bonds were payable in.

“ And the said United States notes shall be received the same as coin at their par value in payment for any loans that may be hereafter sold or negotiated by the Secretary of the Treasury.”

Senator Morton said of the bill, when on its passage :

“ And now I propound the question. It is either intended by this bill (act 18th March, 1869,) to make a new contract, or it is not. I protest against it; we should do foul injustice to the government and the people of the United States, having sold the bonds on an average of sixty cents on the dollar, now to make a new contract for the benefit of the holders.

“ It is in the nature of a broker’s operation, to make money for the great operators.”

The United States note was depreciated purposely as compared with gold, in order that the capital class could speculate in bonds.

1. The greenback had two exceptions in it and was

discredited by law, so that it could be bought cheap for gold.

That is, greenbacks were depreciated by law; made less than money in two things—so that the capitalist could buy bonds cheap; buy them for half their face.

2. The national banks were established—

To perpetuate debt.

The banks' basis is United States bonds.

So as long as banks live bonds must not die.

A bank upon a public debt is class government; is monarchy.

To change a law as in this case—to benefit the few to the injury of the many—is a crime that will at last undermine the temple of liberty, and the Republic will die.

Woe to them that enact unright into law.

To do it is to sin against God and commit crime against man.

And it was done purposely; was opposed by the truest men in the nation.

But then as now, if the law asked for was class—an unseen power could have it passed.

Act 14th July, 1870. Funding the national debt.

Here another advance step in the interest of class was taken; another heavy foot placed on the neck of the mass.

It should never be forgotten, that the inner idea,

the secret thought in the funding of a public debt—is that it is never to be paid.

Funding is the—is the crafty foot-print of tyranny ;
The tyranny of a debt in *perpetuo*.

All the teachings of Secretaries of the Treasury are in enuendo ; that a debt payable in *paper* money in spirit means coin ; a debt payable in coin means gold, by the international spirit of law.

That a public debt payable, part on a short and part on a longer time—the spirit of the law was that it should all run to the full extent of the longer time.

This rule applied to all that part of the public debt that drew interest. For the longer it run the better it was for the class that drew the interest.

How true to the class the Secretaries of the Treasury are.

Governments, as now administered, everywhere, are Monsters of cruelty.

And the masses are tramped beneath the feet of tyrants with the glee of devils.

The picture of their treatment, as set forth in the Divine law, is fearful as language can paint the horrors.

Here is the mode of a beast treating a man.

“ Which was diverse from all of them exceedingly terrible, whose teeth were of iron, and its claws brass, which devoured, broke to pieces, and tramped the remnant under its feet.”

“ There is a generation, whose teeth are as swords,

and ther jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." Prov. 30-14.

Every nation on earth has some member of the animal family as a symbol of it.

And every government of every nation has the elements in its laws, that characterize the real nature of the beast, bird, snake, nondescript.

This description of preconceived wrong, embryo tyranny, shaping monarchy, so despotism would follow, has marked every step of our legislation since the war.

So this funding scheme took one step ahead of the strengthening credit.

That act made debt that was payable in paper money, payable in gold and silver.

This funding act made the new bonds payable in gold and silver of the weight and fineness of the date of the law.

The former act extended a five-year bond to absolute twenty years.

The latter act funded two-thirds of the amount due into thirty-year bonds.

The scheme reached that point by changing for into after on the roll. See the Plumb resolution.

And all the bonds under all the laws were untaxable for any purpose.

And so the law to pay the bonds in greenbacks was abandoned.

Open repudiation of the rights of the masses struck out and purchased legislation, at the demand of capital, made the new bonds payable in specific coin, weight and fineness declared—

All for the benefit of a class.

And for thirty years a great press, religious and secular, have pronounced philippics on the public horror and the public debt.

And following these blind leaders (statesmen for revenue only) the public morals have fallen into the ditch.

The impossible has reached us ;

Take all of debt and we cannot pay it.

A national debt in *perpetuo*.

Debts of all kinds owing by the sixty-eight million people is \$35,000,000,000.

O shame, where is thy blush ?

PARAGRAPH VII.

Act 12th February, 1873. Demonetizing silver.

The remarkable feature about the dropping of the silver dollar $41\frac{1}{2}$ grains nine-tents fine, is that no one knew anything about it.

This is likely true as to the mass of the members, but while it is true, it proves that there were a few—conspirators—who knew all about it, and surreptitiously put the act through.

The bill was said to be one thing while it was altogether another thing.

More than that ; discussion was cut off and the bill passed under the torture of the rules—without being read—as required by law.

Thus it lived in one house, did not live in the other ; in fact, was never passed.

The dollar was codified out of existence.

The section that was to do the devilish work was hid away in the bill—on weights and measures—and never passed.

Who put the law into the code that dropped the dollar ? Only treason can answer.

How many took part in the crime and got part of the money (\$500,000) said to have been sent here by

foreign banks, to secure the legislation, may never be known.

Mr. Fort, M. C., says:

"It was put through under the suppression of the rules, at the bidding of the bondholders, without being read to the House."

"Mr. Speaker, it was done in the interest of the bondholder, hence it was done." Fort, M. C.

The whole question from start to finish, in the repeal of the Sherman purchasing clause, is enshrouded in a dark cloud of conspiracy.

William D. Kelly said of it, I was ignorant of the fact that it would demonetize silver.

So were Senators Blaine and Voorhees, who were in the House at the time.

"Did you know that the dollar was dropped when the bill passed?"

"No," said Mr. Blaine. "No," said Voorhees.

Conspirators knew; who were they?

They were the secret agent of the money power—a class that aim at the subversion of the Republic.

It affected the world as but few laws have in all time.

It was in aid of contraction of the volume of money, a policy then well under way, that has bankrupted more business, and entailed more suffering, than war, famine and pestilence combined.

The *Economist* of London, says of the wickedness of it:

"The remonetization of silver by the United States would restore the old relations of the metals, and put an end to the disaster brought upon the world by the folly and wickedness of German and American demonetization."

The Chicago *Tribune* says:

"That a vast sum of money was expended to secure the legislation and the act was a stupendous villainy."

When the fact is realized that all the gold and silver of the world is wholly inadequate to the exchanges of christendom, leaving out the balance of earth, then the supreme wickedness, of striking out one-half of the metal money used by the race.

The object was then and is now—

To appreciate bonds and increase the purchasing power of money.

It was a crime unparalleled.

Since the consummation of the scheme, and light has been breaking in on the fearful havoc—

Men have declared, have sworn that the money was made up in Europe by bank syndicates and placed in the hand of their agent, who came to this country and placed the money in the hands of trusted workers, to secure the legislation, and staid till the law was passed.

And stating that the names of the men so employed were not to be made known during his life—the foreign agent.

In fact, too much has been said, too much has come

to light, to longer deny that it was put through as a monstrous conspiracy against the rights of the masses of mankind.

And that the conspiracy is in full force, more powerful than ever.

One of the most fearful indictments against it, an arraignment of those who did it, and of the far-reaching destruction entailed on mankind, is here cited.

In denunciation of the conspiracy, it has no superior and scarcely an equal.

"According to my view of the subject, the conspiracy which seems to have been formed here and in Europe to destroy by legislation and otherwise, from three-sevenths to one-half the metallic money of the world, is the most gigantic crime of this or any other age.

"The consummation of such a scheme would ultimately entail more misery upon the human race than all the wars, pestilence and famine that ever occurred in the history of the world.

"The absolute and instantaneous destruction of half the movable property of the world, including horses, ships, railroads, and all other appliances for carrying on commerce, while it would be felt more sensibly at the moment, would not produce anything like the prolonged distress and disorganization of society that must inevitably result from the permanent annihilation of one-half of the metallic money of the world."—J. G. Carlisle, Feb. 21, 1878.

After reading that, then turn to the strangest revelation on record.

This same John G. Carlisle, now Secretary of the Treasury, leads the assault against the silver dollar.

Foaming at the mouth, as did the hounds of Oden,
on their ride to the gates of Pan;

Shouting to his sooty following—

“Down to perpetual death this dollar of the fathers.”

And warning with this new-born zeal in command
of Furioso;

“Princess of hell, but wrathier far—”

“Than the Helot—mass—”

“Strike the United States notes—”

“To a death unending.”

And it is done.

“The dripping blade is brandished—”

The classes cry “Amen.”

The silver dollar had a right to look to the Democratic party for protection.

The memory of Benton and his mint drops inspired them.

But the silver dollar, like Cæsar—

Counted wrong on Brutus.

That great warrior, when he saw the glittering blade, whispered—*et tu Brute.*

And the bright steel was crimsoned as it reached the heart.

The air was rent with the awful words—

“Not that I like Cæsar less, but Rome more,”

So now when the silver dollar saw the hate the classes had for it, thought of *Carlisle*.

He came, also the cry, *et tu Carle*—

“Not that I like silver less, but Plutus more.”

Hear him, as he speaks, overshadowed by the light, Mammon is blazing before the eyes of the classes.

The silver dollar and the greenback dollar—they are blocking the way to every good thing on earth.

They are the offspring of delusion; the vagaries of simpletons.

They are in the way of the god *Carlisle* worships.

He howls for those who sick him on.

The craven turn-coat; Judas like, betraying with a kiss—

Denouncing the act as an unequaled crime against the masses—demonetization.

Then condones it; and at the crack of the whip of his foreign owners, swallows his own words as the dog his vomit.

Repudiates the dollar, both silver and paper, and calls those who cite his own words—

Enemies of sound money.

“Upon what meat doth this Cæsar feed,”

“That he has grown so great?”

Listen to him:

“The agitation of the free coinage of silver is predicated upon the same vicious principle that underlies the legislation making paper promises a legal tender,

but there is a practical difference between the two systems.

“The United States notes was a forced loan from the people to the government, which the government promised to pay in dollars, but the free coinage of legal tender silver, at the ratio of 16 to 1, would be a forced loan from the people to the owners of silver mines and silver bullion, without a promise of repayment by anyone.” *Impus veritas tyranus.*

“The theories that the government can create money by placing its stamp upon paper or other material; that a legislative enactment can make 50 cents equal in value to 100 cents; that artificial inflated prices, paid in depreciated currency, are better for the people than natural prices, paid in a sound currency, and various other vagaries now floating like bubbles in the political atmosphere, are all directly attributable to the long continued use of legal tender paper.

“No change made in our currency system will offer a relief unless it provides for a retirement of the legal tenders.”—J. G. Carlisle banquet, N. Y.

The efforts of the Secretary of the Treasury, since he has avouched fealty to Plutus, make the words of Junius addressed to the Duke of Grafton, applicable to him, as no other officer that has gone before.

“My Lord;

“If nature had given you the understanding qualified to keep pace with the wishes and principles of your heart, she would have made you, perhaps, the most formidable minister that ever was employed under a united monarch to accomplish the ruin of a free people.” True as truth.

Senator Sherman has traveled the same road, made the same summersault, been on both sides, and the best thing we can say of these two Johns, let them both die politically at the same moment—they have been together in life and should not be separated in death.

Act 14th January, 1875. Resumption of specie payments.

Thus we come to the last link ; the crown of sin in the arch of death.

The seventh step lands us in John Sherman's heaven.

The seventh and last step of the financial conspiracy, was the act authorizing and declaring, by law, the resumption of specie payments Jan. 1, 1879.

This act placed the conspirators in the absolute control of the government.

These laws, treating of debt and money, form a—

Financial code, a class government.

They give power to the few to oppress by law the many.

As the law maxim puts it, they sound in money.

They give not only the control of the issuance, material, time and place, as relating to money, but higher, more dangerous, more tyrannical—the volume of money is left to their regulation.

These seven laws change the structure of our institutions.

They are founded in theory and largely made practicable ; on the idea—

Government of the people, by the people and for the people. But, presto change.

These laws by their force of coherence, make a government of a class, by a class and for a class—

Make a monarchy—supreme power, not in all the people, but the few. What is it ?

“ Monarchy—supreme power, not in the people, but the few—the Emperor.”

And having held sway from the completion of the chain in 1879, their fruitage is filling the land.

Just such fruit as the monarchies of Europe are growing.

1. Monopolistic money system.
2. Monopolistic carrying system.
3. Monopolistic land system.

Standing up in the sight of all men the formulated purpose, to—

Sustain this system by force.

The world armed as never before ;

The world criminal as never before ;

The world in debt as never before—

And those rule.

“ Whose judgment now of a long time lingereth not ; and their damnation slumbereth not.”

In 1878, having written of these seven laws, as to

their intent, operation and final result—as a class system ; I used in summing up, this :

“ These seven acts, as set forth, fix beyond avoidance or escape :

“ 1. A single gold standard, to measure all values, govern all prices.

“ 2. A bonded debt, debt fixed by law, so as never to be paid.

“ 3. Bank paper, credit money ; issued on the bonds, on the debt—

“ The volume of this bank issue left to the control of the beneficiaries of the system.”

This statement of eighteen years ago has become a verity, a fact of the hour.

Our plans are completed, shouts Plutus,

Commander of the army of Mammon.

The plan broad as christendom,

Whether it will stand, whether it will finally rest down and become fixed as the foundation, on which government rests—imperious veritas—

Foreshadows the greatest struggle the world ever saw for supremacy.

On the one side, a higher civilization ; a higher happiness ; a nobler man ; a purer religion.

On the other, the going out of civilization ; the dying out of happiness ; the birth of a devil-man and God denied.

Thus the old goes out that the new may come in and make earth Bulah.

Thus the money power reached its financial system,—honest money—and utterly refuse to abolish these class laws.

The fur and feathers, in Congress, to repeal or modify, is sham, to gain time.

And but for the agitation of the reform party, by the different names it has worked under, not one of them would have been changed in the least.

Any letting loose of any of their holdings was but a pretext:

“Ease up a little that the fools may forget—”

Is the declaration of one of the most crafty and implacable foes of free institutions.

It has not been possible, with all the effort from '73 down, to get back the silver dollar as it was before tyranny struck in secret and killed it for a time.

And so it lived under the weight of a mortal blow, fighting death, for a little more life; till in '94 the hand of despotism struck it down to death—

In the Congress of the world's great Republic.

It has not been possible to make it legal tender for all purposes.

All the laws passed have been construed by bank syndicates, so as to make the burden upon labor more and more oppressive.

And to enthrone capital more and more absolute.

At last so haughty grown, this Plutus and his gang, lead by the Secretary and backed by the Presi-

dent, that the legal tender notes shall die a death unending—

And rise into a bond perennial.

Sleep on, degenerate sons of patriots, who said,
“ Give me liberty or give me death.”

This system of money is perfectly adapted to a monarchy.

And if you sleep on, will become permanent; subvert the Republic and erect in its place the temple of wealth—class despotism.

This monster, like the devil-fish, hides itself in its murky surroundings, absorbs by operation of law, till it outrivals a satrap in silken sheen and reduces labor to a degradation; that by contrast; make slave, Herde, Helot, happy seraphs.

The gold stand is an attempted crime against humanity,

Demanded by the world's tyrants, the end death.

The specie basis is the same crime, by the same tyrants; death is more lingering, but equally certain.

These seven laws have whetted the appetite of greed, till it is as insatiable as the grave, and its hungry man can no more be filled than the bottomless pit.

Much as they could do alone, this Nation gave them two correlates—sovereign helpers, that make them omnipotent.

1. Creating corporate persons.

2. Granting of public domain to these undying legal persons.

Franchises spreading over the whole Nation and supreme as the Constitution—as it is,

These grantings of usufruct, to the very same persons, who are beneficiaries of the seven financial laws, created a class of less than one per cent., and endowed them with holdings more valuable than were ever possessed before on earth by so small a number.

And then gave them absolute power, under the law, to operate these instrumentalities in their own interest as a class—

No matter what becomes of the masses.

Granting sovereign franchises to corporate persons is the acts of tyranny, and changes the Republic to monarchy.

Granting to corporate persons the instrumentalities of production and the instrumentalities for the dissemination of knowledge and intelligence is despotism.

In satire they are *summum bonum*—

The chief greed of corporations to murder liberty.

The combined operation of these franchises—

Sovereign tools to work with; have turned our free institutions into a government of a class, by a class and for a class, with powers unparalleled in history.

The credit on their ledger is large.

“The land given by the States and by the national government to aid in the construction of railroads,

reach an aggregate of 250,000,000 acres, a territory equal to nine (9) times the area of Ohio.

"It remains to be seen how long the community will suffer itself to be the victim of an abstract definition of what is likely to have the effect of railway and other similar combinations upon the community and our political institutions.

"Is it true, as asserted by a celebrated writer, that the State must soon capture and control the railroads, or be captured and subjected by them?

"Or do the phenomena we are witnessing indicate that the general breaking up of the social and political order of modern nations, so confidently predicted by philosophers whose opinions have hitherto made but little impression on the public mind.

"The analogy between the industrial conditions of society at the present time and the feudalism of the middle ages is striking and apparent."—James A. Garfield.

This land is untaxed while the property of the corporations; is not subject to homestead or pre-emption; situate in alternate sections.

As the other sections are settled and cultivated, they raise in value, and the lands of the railroad are also made more salable by the development of the country, so that the price of this donated becomes very valuable through the unearned increment attaching.

Thus the beneficiaries, the favored class—

Railroad owners, become kings of the rail.

Other corporate persons, who enjoy like privileges—

As raising the value of their corporate property by

watering the stock, enabling them to draw interest on amounts from two to five times the amount of their investment.

"A mode of making millionaires." See.

SUMMARY OF DEBTS.

| | |
|---|---------------------|
| Private | \$19,700,000,000.00 |
| W. U. Telegraph Co. | 121,760,806.00 |
| N. Y. Mutual Tel. Co. | 2,500,000.00 |
| A. M. Rapid Tel. Co. | 4,000,000.00 |
| Postal Telegraph Co. | 12,500,000.00 |
| A. M. Bell & Sub. Telegraph Co. | 80,000,000.00 |
| Long Distance Tel. Co. | 5,000,000.00 |
| National banks | 3,111,500,000.00 |
| Savings banks | 1,884,519,069.00 |
| Twenty-two states | 4,547,000,000.00 |
| Eight hundred ninety-eight municipalities | 745,249,776.00 |
| The several counties | 145,693,840.00 |
| National bonds and floating | 1,555,630,878.00 |
| School districts | 36,701,248.00 |
| Railroads | 11,443,883,891.00 |
| Sixty-seven fire insurance co's | 61,557,878.00 |
| One hundred forty-one mis. co's | 1,547,813,057.00 |
| Fifty-six trust co's | 333,945,652.00 |
| <hr/> | |
| —The Age. | \$45,339,945,652.00 |

The interest on the amount at 6 per cent., which is a low rate as things are going, from the curb-stone broker to the 3 to 6 per cent. a monthly interest, one year \$2,720,399,322.29.

If you add to this the salaries paid to many of the officials, railroad presidents and others, \$75,000 ;

Put them down low as you can and be within the actual payment and leave out dividends on stocks, and it will take \$300,000,000.00 to pay this amount, infinite sum, three billion dollars annually — both together, a debt of some \$724 to each person in the whole country.

Establish more soup houses.

PARAGRAPH VIII.

“The statesmen shall so frame the laws:

- “1. As to increase happiness;
- “2. Strengthen liberty;
- “3. Unify the country.”

Have the statesmen, so called, since the war measured up to this high standard?

In 1883 I delivered a speech in Columbus, Ohio, a part of which is set out here, to see how it compares with conditions of today:

“The great result of the war left this country so that the law (with a few exceptions to be noticed) made it a government of the people, by the people and for the people.

“Since the baptism of blood, it has been changed into a government of class, by a class and for a class, and that class less than 1 per cent of the people.

“This is a grievous charge; is it true?

“And why specify these years? Simply this:

“The year 1866 was the first year of peace after the war, the year 1880 we elected our last President.

“During the fifteen years between these two memorable periods—1866 to 1880—is a good time to notice the work of men who set themselves up as statesmen.

“We arraign them at the bar of history.

“We deny their statesmanship.

“ We charge them with corrupting Christianity.

“ We charge them with demoralizing the State.

“ We indict them at the bar of the world.

“ 1. As mis-statesmen.

“ 2. As enemies of public justice.

“ 3. As enemies of public safety.

“ 4. As enemies of public morality.

“ We specify the dreadful fact—

“ The march from 1866 to 1880 was at a more rapid rate toward the graveyard of nations than was ever known before in a civilized country.

“ We specify against them—

“ This melancholy march is chargeable to their corrupt statesmanship.

“ We specify against them as the result of their infamous class laws—

“ 1. They caused an increase in failures in business.

“ 2. They caused an increase of penitentiary offenses.

“ 3. They caused an increase of murder.

“ 4. They caused an increase of lunacy.

“ 5. They caused an increase of suicides.

“ 6. They caused an increase of divorces.

“ 7. They caused an increase of felony to such a degree as to strike at the head of the Nation—

“ Murder a President.

“ They made more millionaires during these years than were made in a century before the war.

“ Less than twenty millionaires at the end of the war increased so that in 1880 we had five hundred, and these five hundred persons owned two thousand and thirty millions of dollars.

“ More property accumulated in fifteen years in the hands of five hundred than was accumulated in a like number in a hundred years before the war.

“ During this period of failures more than ten thousand million dollars' worth of property was transferred from the hands of 90 per cent. of the people into the hands of less than 10 per cent. of the people, at about 20 per cent. on the dollar of the cost of producing it. Thus making monstrous fortunes on the one hand and dreadful beggary on the other.

“ The law of equity in commerce.

“ The law of equity, which is the exchange of property on equivalents in commerce—was utterly destroyed.

“ And in its stead the monstrous system of exchange by operation of law, without equivalent, was substituted.

“ And during the reign of *semo* (non-statesmen) here is the fruit.

“ Increasing failures, increasing penitentiary offenses, increasing murders, increasing lunacy, increasing divorces—

“ Murder of Presidents.

“ And during this time God was doing his best.

“ From 1866 to 1880 there was less pestilence and war than in any fifteen years of our history.

“ And the fact should not be forgotten that during these years the crops were 12 per cent. more than any like period in our history.

“ And yet, sad and wicked as it is, more men, women and children starved to death during this same period than in any thirty years before the war.

“ And statesmen, so called, during the years of starving to death, proclaimed as the cause overproduction.

“ What a picture; starved children, passing from earth up the starry way—

“ Borne upon unseen hands, amid the rustle of

wings, to heaven, followed by the proclamation of statesmen—

“Starved to death by overproduction of bread.

“We affirm that all of these symptoms of national decay and death increased during these years at a ratio four-fold greater than any period of our history, and four-fold greater than the increase of population.

“To these charges we call the attention of our countrymen.

“On this indictment we put these statesmen on trial at the bar of humanity.

“Infamous policies:

“These can only be seen by reciting the acts performed—the result of combination:

“1. The bondholder is less than 1 per cent. of the people.

“2. The banker is less than 1 per cent. of the people.

“3. The railroad owners are less than 1 per cent. of the people.

“4. The importer is less than 1 per cent. of the people.

“5. The exporter is less than 1 per cent of the people.

“The press is demoralized, presumptuous and wicked.

“The same spirit which in the supreme day of slavery dominated the Whig and Democratic parties, now rule the Republican and Democratic parties, unfitting them to lead the march to a higher civilization.

“These five monsters have grown to governmental almighty through law, and have crushed labor to a lower depth than chattel slavery.

"What are the generic titles of this *excathedra* ?

"The railroad power,
"The telegraph power,
"The land power,
"The bond power,
"The bank power,
"The money power.

"These potencies are ripening into an empire of trusts, misrule and death unknown in the annals of the past."

Thus we spoke in 1883 and the picture drawn in words has become a fixed condition, an awful reality.

And at the end of the next fifteen years, 1895, 3 per cent. of the population owned 70 per cent. of the wealth.

This is statesmanship—in gold.

This is Ahab in Naboth's vineyard.

This is the world under the wicked one.

This is government of one over ninety-nine.

This is goverment shouting, "in force divine."

This is government, *bona factum esti*.

Government, *ultima kakos veri*.

In the light of the facts gone before, we arraign them at the bar of justice; we denounce them by the suffering of the race.

We demand their surrender in the name of crucified humanity.

Sic semper tyrannis.

Why all this misrule; why all this crime against man?

Are we in a land desolate as Sodom, and barren as Amecci, where famine and want reign ; where starvation is supreme because of overproduction ? Let this answer :

“ It would be impossible to find a parallel to the progress of the United States in the last ten years ; every day that the sun rises upon the American people it sees an addition of \$2,500,000 to the accumulation of wealth in the Republic, which is equal to one-third of the daily accumulations of all mankind outside of the United States.”—*Marshall Stat.*

In this Republic progress and poverty, in extremes never known, is a spectacle to angels and men.

“ And they have cast lots for my people and have given a boy for a harlot and sold a girl for wine that they might drink.”

“ Nevertheless, there are 10,000,000 people in this country, out of a population of 65,000,000, who never have enough to eat from one year’s end to the other.”—*Ingalls.*

Why this cry of the wan-faced beggar for bread in a land where more wealth is produced, feedable wealth, than in any other part of earth ? Let this answer :

Ten millionaires in 1866 and thirty thousand in 1890.

Repente dives nemo factus est bonus.

“ No good man ever became rich all of a sudden.”

That is no vision of the blessed. It is a bridal rose at the marriage of despair and death.

Some of these sons of Plutus reaching the infinite sum of \$300,000,000.

They create class as the sirocco does death.

Two thousand persons owning more wealth than the balance of the population.

Ebos vengos; a golden god, a calf, a dollar.

New York, the empire city of the western world, with its parks, open places, palatial houses, where wealth floats on golden wings, and sleeps on beds soft as the down beneath the cygnet's wing:

Look ye: Down there, Hunker alley, the Gorgon ground, just outside Pandas Rule,

There is festering sin: There sorrow plays dirges on broken heart-strings; there slain children are seethed in their own blood.

Ah, me! These tenements are cesspools, death dance houses, hell's recruiting stations; with two hundred and ninety thousand to the square mile.

Down upon this valley of the shadow of death, look church spires whose tops bathe in blue amid the rustle of wings, and whose worshippers own the tenements, where more than one-half of the children die before they see light.

Read this and the sin of saying we starve because we have too much to eat, will be seen in all its horrors.

"In New York there are many who are denied these three God gifts—pure air, sunshine and fresh water, and as to the ownership of land, why, that is a dream to them unthought of.

“ It is time for us to learn no longer how to make wealth, but how to distribute it.

“ We have developed a plutocracy in our midst, and the worst form of government on earth.”—Dr. A.

The plutocrats are in power, the government is the machine they use

To rob the world.

“ The iron jaws which close on the marrow bones of privilege never relax till they are broken.”—*Ridpath*.

“ The great interest of this great country, the producing cause of all prosperity, is labor, labor, labor. The government was made to protect this industry ; to give it both encouragement and security, to that very end, with this precise object in view, power was given to Congress over the currency and over the money system of the country.”—*Daniel Webster*.

That is statesmanship of the patriot that spoke for humanity.

How it rings out in contrast with the mousings of the miserable curs who sit in the Capitol, where giants stood—men who loved God, man and country.

We have set out in the most powerful language at our command, the wrongs of the system.

We have made the path traveled hot, striking at the heart of class enactments.

We have had the aim to stir up all who think, hoping that thought may lead to action,

And the system abolished.

Hoping also that the rasping course of presenting

the questions, may induce the reader to look at and read the remedies we offer for the fearful abuses.

The remedial portions of this work are now to be set out, and we shall bring to bear the same hot, earnest style in their presentation.

They are radical as truth, as absolute as justice, and as necessary as happiness is to life.

We cast them as bread upon the waters, believing they will in due time come back freighted with blessings that shall lift liberty to the hill-top of freedom and crown man a ruler, who ruleth his own spirit and becomes reconciled to himself in becoming reconciled to God.

PARAGRAPH IX.

REMEDIAL.

Justice, "do no harm to anyone."—*Cicero*.

Justice, the key to the arch that shall never fall.

Justice and judgment are the foundation of God's throne.

Justice, Hebrew *ze-dek*, "the rule."

Judgment, Hebrew, *mesh-pah*, "administering justice."

Justice, Latin *justus*, "just, righteous."

Justice, right, truth, life; these bearing sway, man can reach intellectual, moral and physical perfection.

Right, the foundation, truth, the force, life, the *sequi esti*.

Jesus Christ says, I am the "way"—marks the course—the "truth"—always right—the "life"—source of existence.

Justice and mercy, co-ordinates to the dual—the beginning and the end.

Justice, our national Constitution was made to "establish justice."

Justice, "Naught on earth more sacred or divine."
—*Spencer*.

"Thrice is he armed who hath his quarrel just."—
Shak.

"As crimes do grow justice should rouse itself."—
Catiline.

"If but one virtue did adorn a king, it would be
justice."—*Darius.*

"Justice, when equal scales she holds, is blind ;
Nor cruelty or mercy change her mind.

"Man is unjust, but God is just, and finally justice triumphs."—
Longfellow.

"Ah, justice, who evades her,
Her scales reach every heart,
The action and the motive,
She weigheth each apart." —*Mrs. Hale.*

"The Lord, the habitation of justice."

"To do justly, to walk humbly and to love mercy."

In the light of all these sayings, it is useless to offer anything as a remedy for the awful abuses that are now afflicting men, unless the measure offered is founded on justice.

Governments are seethed in corruption.

The taint of selfishness and greed has eaten out the heart.

The soul of government in act is black.

The laws founded on unright.

So radical measures are required.

Temporizing will not help us; compromise will not purify us, nor will inaction save.

Prompt, energetic action in removing the wrongs

and installing the right, is necessary, if we would save this great country of ours from ruin such as earth never saw.

Shall we suffer this *hiatus* now,

When Dives and Lazarus are to change place?

When man, as a race, has a picked-out company, small by comparison, when all are considered, but a squad, who are to cross the Red sea, a squad who shall encompass the walls of Jericho till they fall; a squad who will possess the land, overthrow the altars of cruelty, injustice and wrong.

Build the Temple of Justice and dedicate it to the fatherhood of God and the brotherhood of man.

We are at the sunrise of a new century. Nothing can prevent its birth.

It is the promise of the ages past to the present.

It is the past of preparing to the present of consummation.

It is the centuries' reign of injustice, merging into the millennial reign of righteousness.

A seed, small in number, have withstood time;

Their faith is now marshaling the advance guard;

“Holy love of humanity, which constitutes an apostolate and opens up a prophetic vista into the future.

“In the twentieth century war will be dead, the scaffold will be dead, anarchy will be dead, and dogma will be dead, but man will be alive.

“There will be but one country, that country the

whole earth for all, there will be but one hope, that hope the whole heaven.”—*Hugo*.

The past, except the seed, is in infinite contrast with that which is at the door—

The scaffold, and from it the higher was reached:

“ When innocence goes to the scaffold at the command of error and perversity, every step she takes is an advance toward glory.”—*Madam Roland*.

Birth-throes are on every hand—in the physical, intellectual and the moral world.

“ We live in a remarkable age; on every hand may be seen the indications of an approaching crisis in the history of the world.

“ A revolution has been begun which affects every department of human thought and human action.

“ It is, like the great forces of nature, none the less tremendous because it moves forward in silence and almost unobserved.

“ What will be the end, the boldest thinkers would be rash to undertake to predict.”—*Dr. Wines*.

Justice, as now administered, when viewed in the light of the words to follow, is a travesty upon self government:

“ When I speak of this as the age of plutocracy, nobody can misunderstand me; everybody has recognized the rise of the money power. Its growth not merely assails the independence of the people, but the blind believers in this omnipotent power of money assert that its liberal use condones every offense. The pulpit does not speak out as it should. These

plutocrats are the enemies of religion as they are of the State.

“And, not to mince matters, I will say that while I had the politician in mind prominently, there are others. I tell you I have heard the corrupt use of money in elections and the sale of the sacred right of the ballot openly defended by ministers of the gospel. I may find it necessary to put such men of the sacred office in the public pillory.”—*Bishop Potter.*

Our fathers raised a great beacon by which we could return, if we wandered from the foundation laid in justice and humanity.

“We hold these truths to be self evident, that all men are created equal, and are endowed by their Creator with certain inalienable rights among which are life, liberty and the pursuit of happiness.”

This doctrine, broad as the rights of man, will help us in these hours of darkness and declension, to shape our laws so as to get back to the bed rock of liberty, to the eternal principles of justice, which we have departed far, very far from.

Mr. Lincoln, in 1859, saw the almost miraculous advantage of it, when liberty became endangered, as it was then, and wrote what was true then and is equally true now.

Abraham Lincoln in 1859 predicted the present state of things, and said :

“All honor to Jefferson, to the man who, in the concrete pressure of a struggle for national independ-

ence by a single people, had the coolness, forethought and especially courage, to introduce into a merely revolutionary document an abstract truth, applicable to all men and all times, and so to embalm it there, that today and in all coming days, it shall be a rebuke and a stumbling block to the harbingers of reappearing tyranny and oppression."

The great man is dead, but yet speaketh.

The widely different holdings of wealth and consequent position, through these miraculous accretions on the one hand and non entity on the other, prove that government as now conducted is a phantasm.

Seems a reality of good, but in operation is a torture.

Such contrasts as follow could not exist when justice was key to the arch.

"Poverty, ragged, hopeless, homeless, cheerless.

"Poverty, the death-head and cross bones of civilization, the gaunt skeleton of Christianity, humanity tramped down, withered and dead before half matured. This shadow darkens earth and causes heaven to weep."—*People's Cause*.

"To get something for nothing out of the community is to steal in the last analysis and fail in the end."

—*Dixon*.

See now if this is not the picture just drawn, of getting something for nothing, when compared with all.

"The salary of George J. Gould is \$1,000,000 a year;

"Equal to the salary and per diem of the whole working force of the whole system ; more than the pay of 20,000 other workers on the road."

To remove such evils, to cure such disease, will take a purpose of action such as, if the "eye offend, pluck it out ;" "if the hand offend, cut it off."

In plucking out these railroad eyes of iniquity and cutting off the hand of oppression now clutching the throat of the goddess of liberty, men will be needed like the heroes of old who can say "give me liberty or give me death."

The fight is on ; the best men and women of earth are in it.

They have thrown down the gauntlet, they have taken their stand on the granite foundation and cry :

"Come one, come all ; these rocks shall fly
From their firm base as soon as I."

We demand broadly and say pointedly :

That statutes of justice and decrees of equity will proclaim the new age ;

The mighty land, transportation and money problems, will be correlates ; their co-working will bless mankind.

Just taxation will bring equation of burdens.

The conspiracy of wealth, that has grown to be a giant, must be abolished, its methods destroyed.

Just statutes and equitable decrees will do it.

The reserved rights of the people must be restored to them.

Every franchise of a public trust to a corporation must be revoked.

All public franchises that are sovereign, must be carried on by the government, the agent of the people, in the interest alike of all;

At cost of maintenance.

The government must be brought back to the performance of justice, so as to secure public tranquility.

Every officer to serve the public must be elected by a direct vote of the people.

Pay for duties public the same paid for like service in private life.

Strip office of all emoluments, make the holding self sustaining, not a thing in the public market for sale.

Strip our institutions of the sickly surroundings of royalty.

In the language of Lincoln, make this a government of the people, by the people and for the people.

Disfranchise the sellers of their vote; send to the penitentiary the buyer of votes.

Imperious dictum:

The Nation to manage all public franchises at cost, in the interest of all the people.

Every special law, on a general subject, to be abolished, so that every law be alike equal to all.

Abolish the debt system, a system contrary to divine law and human reason.

Abolish the bank of issue system.

It is a violation of the Constitution and repugnant to free institutions.

Establish the *quantitative* principle of money. The *volume* as firmly and unchangeably fixed as that of weight, length and quantity. Change the record of the past, where it violates justice.

The land question, the carrying question, now all under control of legal persons, must be restored to the people—the sovereign power.

Stop enacting unright into law.

Stop the paradox, the infamy, of redeeming one kind of money with another kind—this is swapping dollars.

De mal en pis: Carried on by the same class that swapped Christ for silver.

Stop the piratical cry, capital shall rule labor.

Stop this slander against God—overproduction.

Stop tempting men to crime, then punish them for the act.

Stop legalizing wrong.

“Woe to them who enact unrighteous decrees.”

“Do justice to the oppressed and needy.”

“O princes, decree justice.”

Submit all laws to a vote of the people, for ratification, before they become operative and in force. Awful conditions follow the not doing of it.

“And justice standeth afar off, for truth is fallen in the street, and equity cannot enter.”

“ Good government has never existed on earth.”

Let governments beware :

The truth crushed rises again, to give light to the world.

Justitia regnorum fundamentum.

A just money system, a just carrying system, a just land system, conducted according to justice—“ doing no harm to any one ”—will accomplish reforms, aided by coherent correlates, that will make earth at last a peaceable habitation.

PARAGRAPH X.

THE LAND QUESTION.

Each family is entitled to a home in fee ;
Humanity demands it ; justice confirms it, the new
civilization will give it.

Adam was an absolute ruler under God.
This implies surroundings appropriate to such a
being :

1. Dominion, territory.
2. Subjects, peoples.
3. An abject end to be obtained.

Adam is at the head of his race, the progenitor of
a race. Words used of him apply to his posterity.

He came of the earth ; he and his descendants live
from the earth and return to the earth.

We speak of the mortal state—life in the flesh.
He is a federal head : Wife of his body ; *en sei*,
make them “twain.”

But only one person as to race conditions.
What, then, were the endowments of Adam, and
through him to his posterity ?

What relation did Adam hold to the earth and all
that pertained to the earth ?

To what did the rule-ship, under God, extend ?
Gen. 1 : 27, literal translation :

"And said to them God : Be fruitful and multiply and fill the earth, and subdue it, and rule over the fish of the sea, and over the fowl of the heaven, and over every beast which (is) creeping upon the earth."

—Dr. Tregelles.

"And said unto them : Be fruitful, and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and every living thing that moveth upon the earth." —A. V.

These are substantially alike and are the reflex of the original.

His authority extended over earth. He was to subdue it. The original word means to tramp down, hold in subjection, make over and finally have full control.

This was a grant to a representative head. And all that passed to Adam under it, passed equally to his descendants.

It was an endowment to a race. The whole earth was embraced, all time included, and all men beneficiaries.

Every living thing was made subject to the head of this terrestrial creation.

All creatures were made subject to the headship of this *red-earth-man*.

Whatever was the endowment then, materially

stands good to-day. Whatever it was to Adam stands to his descendants.

And the highest happiness to every one of this *eeleas* creation, is reached through perfect obedience to the Supreme.

Passing the *credos subjudice* and taking the record, we find two elements warring against each other at the very beginning. In the garden, the paradise, the good and the bad began the fight that has grown hotter and hotter, till to-day the earth is little better than a hill-top of crosses, where humanity is being crucified. So we find additional mandate—the ground was cursed.

Ultam mandos veri.

This genesis shows that the earth was given to man.

Adam became the in-fed possessor of it. And each of his posterity stands to the entirety as he stood to it. *Adverum.*

He was the recipient of all; each one of his kind is a like recipient to his *equi-somni-esti*, his share.

The command was, multiply and fill the earth.

The sequence is, each accession had the same possession :

Multiply the race, diffuse the inheritance, decentralize the land and fill the earth with homes.

The gift of the earth, by the Creator, was to the entire generations of men. The two requirements :

1. Multiply and fill the earth,
2. Subdue the earth.

These two are correlates to each other.

As the race increases in numbers, the earth must be divided into smaller portions.

Ad-verum necessitos.

The passage in the Psalms is in extolation of these truths. Jehovah is being magnified, because he is redeeming his promises and rejoicing his people. The delighted singer, as he views those blessings, cries out:

“The Lord shall increase you more and more, you and your children.”

“Ye are blessed of the Lord which made heaven and earth.”

Then the song rises to exstacy:

“The heaven, even the heavens, are the Lord’s, but the earth hath He given to the children of men.”
Ps. 115:16.

As this is quoted by many as conclusive against title in individuals, we will give the passage literal:

“The heavens (even) the heavens (are) to Jehovah, and the earth He gave to the sons of men.”—*Dr. Tre-gelles.*

This is in exact accord with the *race ownership*. A gift from the Creator. So to speak, they are tenants in common. There is nothing in this passage as to the occupancy, by the race.

It is a gift to them—the terms of homestead not even hinted at.

The soul of the poet is ablaze. The great theme that the heavens, even the heavens, are Jehovah’s,

While earth is for the sons of men, fills his vision. God is the high and holy one who inhabiteth eternity, but the sons and daughters of Adam dwell on earth. So we must look elsewhere for the mode of this living. One of the grandest epics of the Hebrew scriptures is on this very theme.

And they shall build houses and inhabit them. They shall plant vineyards and drink of the fruit. One shall not build and another inhabit. One shall not plant and another eat—but each shall sit under his own vine and none shall make them afraid.

The whole economies of God, as revealed, rest on the home.

The mortal and immortal home is the triumph song of heaven.

The family is the nucleus to which He directs His counsel.

The earth is the home of man; and each is to have a home. Entire revelation is to this end.

When God's plan is fully carried out, there will be none homeless. There is room for homes for all.

The heart of humanity is always longing for home. And only the cupidity of man retards the purpose of the Creator.

1. Earth given to man for a home.
2. He is commanded to multiply and fill the earth.
3. Earth is ample to give a home to each of the multiplied ones.

How shall this be accomplished ?

By limitation and co-operation.

A joint gift of earth to man, and families to live separate.

How can common owners have separate homes ?

This leads to the examination of—

1. The title of the whole earth is in the race.

2. What is the title of each one of the race ?

Let us look at the question :

How am I to get a home separate from those who are co-owners of earth with me ?

How is the earth held in common, by the race, to be divided into separate homes for each ?

The Bible view—and the Bible is given to the race :

“And the Lord spoke to Moses, saying :

“Unto these the land shall be divided for an inheritance, according to the number of names.

“To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance ; to every one shall his inheritance be given according to those that were numbered with him : Notwithstanding the land shall be divided by lot.”—*Num. 26 : 52-5.*

“And Joshua cast lots for them in Shiloh, before the Lord, and here Joshua divided the land unto the children of Israel according to their divisions.”—*Jos. 18 : 10.*

PARAGRAPH XI.

“The lot is cast into the lap, but the whole disposing thereof is in the Lord.”—*Pro. 16:23.*

“Divide them an inheritance by line.”—*Ps. 78:52.*

“The lot of your inheritance.”—*Ps. 105:11.*

Hebrew: *g. heh. vel.*—“a measuring line,” “a tract of land.”

“The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me.”—*Lev. 25:26.*

How shall this be construed to harmonize with “The earth hath He given to the children of men?”

The 53d verse explains this complexity. The reason given in that verse why the land is “mine,” is, “for ye are strangers and sojourners with me.”

The land—Hebrew: *eh retz*—meaning “the earth, the whole earth.”

The verse goes on: “Shall not be sold forever.” The words “not” and “forever” come from the Hebrew *tah shahv*, meaning “sojourner.”

The words “shall be sold,” come from the Hebrew, *mah char*, meaning to “sell,” to “surrender.”

This, then, is the revealment:

"Being sojourners together, the earth shall not **be** sold forever."

The title to the land carries all with it (*derifris*). So there is a limit; it is inalienable by man.

The God-man inheritance is an irrevocable homestead. But there is something that can be sold by man. What is it?

The 24th verse explains it clearly.

"And in all the lands of your possessions ye **shall** grant a redemption for the lands."

There is always, by divine law, the right of redemption of the homestead—the home.

The word "possession" is, in Hebrew, *aghz-zah*, meaning "tenure," "possession." Then follows the separate holding—

The homestead.

He could not sell the "home land" forever, because God made him a joint owner in the gift. Then what could he sell? How much could he encumber the land?

Here is the law of homes: *Lev. 25:25-8:*

"If thy brother be waxen poor, and hath sold away some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if any man have none to redeem it, and himself be able to redeem it:

"Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

"But if he be not able to redeem it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee, and in the year of jubilee it shall go out and he shall return to his possessions."

The jubilee was established to utilize these poor man enactments of the law of Moses.

A profound scholar says of it:

"Its limitation was for fifty years. At each occurring period of the half century all lands reverted to their ancient owners. The political design of the law of jubilee was to prevent the too great oppression of the poor, as well as their being liable to perpetual slavery. By this means the rich were prevented from accumulating for perpetuity."—*R. K.*, 703.

A book just published says:

"The land laws of Israel were framed especially for the poor. The land was divided by lot among the different tribes of Israel, and this division, dating back to the establishment of the nation in Palestine, clearly shows that the law under which they held their land was not an invention of modern writers or legislators, but was given by Moses before they entered Palestine. The law of Moses provided for every man a home and farm. He was born heir to land, and his homestead was inalienable. He could not be dispossessed of his inheritance. In case of poverty he might lease his land until the year of jubilee, or bind himself to servitude for a limited period, but at the year of jubilee all conveyances of land were void, except those transferring homes (in walled cities.) These could be sold absolutely (after the year allowed for redemption), but

the land itself, the farms and vineyards and fields, no man could sell.

“An improvident father could not dispossess his children of their rights in the land of Israel. Nor could any creditor, by any claim, possess himself in perpetuity of his neighbor’s property—his land.

“Homestead redemption, which has been advocated by some, is simply a provision of the old Mosaic law, just as the provision by which debts out-law at the end of six years; it is a relic and remainder of the institution of the Sabbath year among the Israelites—when the debts were canceled, the bondsman went free.

“This division of land laid the foundation for an independent and thrifty community, and had this land system been incorporated in modern law, as have other provisions of Mosaic law, how different would have been the condition of vast multitudes of people to-day, who, destitute of land, have been crowded into cities and villages, where they have not a spot on earth which they can call their own, and do not even possess a grave.”—*Wonderful Law*.

In England dwell forty-five million people; forty million do not own a foot of land.

The system that denies a holding in land, makes the non-holders slave.

England, the great Anglo-Saxon nation, has done this, and the deepest sorrow ever known on earth follows, because the people are of fine enough fiber to feel; suffer, because dying slowly at the hand of cruelty.

“The land system of England may have been adapted to the times of William the Conqueror—with

two million people; but with a ten-fold increase, the system is deadly.

"The population of Great Britain is forty-five million—with 1,097,000 land holders.

"But 281,000 of them own an acre or more; hence there are between forty and fifty millions of landless people in the British Isles."

So the rush to the cities and manufacturing centers is beyond anything ever seen; and the destitution that follows is beyond description. The broad acres are not for man—but deer. They come to the cities to die.

The London School Board says:

"There are in this city sixty thousand families each living in a single room, and in several cities in England the per centage of population in such close tenement quarters is equally high."

Lord Bruce: "It is well known that there are more than 50,000 families in London who only have one room to live in, and who exist more like vermin than human beings."

Christian Commonwealth says:

"There was no disagreement as to conditions: That seven millions out of a population of these Islands are fighting a life and death battle with want, and thousands of them, every winter, are dying of slow starvation; their children are born to a heritage of misery, from which there is no escape; that our girls are, in increasing numbers, being engulfed in the social maw, the sweater; these are facts no one denies."

The population in cities and towns is more than half the entire population.

Is there no land for man in these wondrous Isles ?
Why, the fact is, the rural districts are sparsely settled.
Why, here it is in its ugliness :

“ Twelve persons own eighteen million acres ; seventy persons own nine million acres ; seventeen hundred persons own nine-tenths of all the land in Scotland, and other parts of the Islands are like situated.”

These vast estates are cut up into fields—farms of fifty acres and upward—that the serf-tenants work—

And alongside of these patches—fields that the tenants work—are the great deer parks, hunting grounds of the nobility, lands not tilled.

And these little fields are tended by hand, and the products carried off in baskets, from seven to ten miles, by the livers in mud hovels, because Milord will allow no horses on the place for fear they would frighten the deer. And this is civilization—land of freedom.

The question of earth is not understood.

Man in his low groveling state, environed by selfishness and greed, rises slowly to the grandeur earth is to reach.

It holds a center place in the divine economies.

Man rises equally slow in his realizations of government and its mission on earth.

The powers that be are a *nones*t.

But when government and men are confronted by perils that seem destruction’s army, then some great soul rises and plants himself on a “ rock that is higher than I.”

Such stand like the shadow of a great rock in a weary land, under whose might the weaker ones find shelter.

Mr. Lincoln was one of these.

He believed in divine possibilities for earth.

How the words ring out in the darkest hours:
“The judgments of the Lord are true and righteous altogether.”

PARAGRAPH XII.

There was no doubt of right triumphing.
In his first inaugural he wrote his name on high :
“An oath registered in heaven to preserve, protect
and defend”—the Nation.

Such a man could say,
“Known unto God are all his works.”
Such a man could say,
“God’s mercy is over all his works.”
Such a man could say,
“Thou shalt govern (lead) the nations on earth.”
His name will live as long as men love liberty.
Man is slow to grasp the grand truth that earth is
a “purchased possession” for man. That with man’s
redemption came the glad promise, “There shall be no
more curse.”

And the crown to this temple is :
“The whole earth is full of His glory.”
Ultam veri est.
Thus the conclusion is reached :
1. That the human race have Almighty endowment
in the earth, by title indefeasible and inalienable.
2. That each one is entitled to a home indefeasible
and inalienable.

3. That governments are divine appointments, with functions as agent to carry out these endowments.

That is:

- a. Limit homesteads to the point of necessity.
- b. Exempt homesteads from all taxation, liens and charges whatever.
- c. The government to hold all unoccupied lands for homes only.
- d. Homes to be acquired at the minimum cost of allotting them.
- e. Each to acquire homes on the same terms, necessary quantity.

Then the earth will be what the Creator designed, "a peaceful habitation."

That means the earth full of peaceable homes.

"And my people shall dwell in a peaceable habitation and in sure dealings and in quiet resting places."

—*Isa. 32:18.*

The purposes of Jehovah have been declared concerning the nations of the earth.

"When the Most High divided the nations their inheritance, when he separated the sons of Adam, He set the bonds of the people according to the number of the children of Israel."—*Deut. 32:8.*

In the New Testament the commonality of the race and its inheritance is set forth in equally clear terms.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bonds of their habitation."—*Acts 17:26.*

Turn, now, to the other side for a contrast.

The race robbed by the government, its own **agent**,
Robbed under forms of law.

Land grants to corporate persons are in violation
of divine law. They are repugnant to, and destruc-
tive of, liberty.

Giving the land to the race, includes the imperative
dividing the land into homes.

The government, no matter what form, is but **the**
regulating agent to appropriate homes. *En tos ale-
endi.*

Granting, or selling in body, more than a home-
stead, is a crime against the living and treason to the
unborn.

Nature rejoins pro-creation.

That carries with the necessity of home—*geneos-
filias.*

1. Multiply and fill the earth.
2. Subdue the earth.
3. Have dominion.

These mandates make home the ruling desire and
ultimate aim of all men.

“Show pity at home.”

“Home, sweet home.”

Home is the emblem of heaven.

But high above all other considerations why homes
should be free and abide continually, is, the home is
the sanctuary of the family. God has dignified the

family as the germ from which the church and state is to spring. The promise to the father of the faithful makes the family the recipient of the gift.

Gen. 28 : 14 : "And thy seed shall be as the dust of the earth * * And in thee shall all the families of the earth be blessed."

"And thou shalt be a father of many (a multitude), of nations."

Rom. 4 : 13 : "Abraham is by promise the 'heir of the world.'"

The word rendered "world" is *kosmos*, meaning the earth, the whole earth; world-rule, government, polity, the globe and all that pertains to it; where man discharges his duties as a human being; it means the earth and the surroundings, where sentient beings, seen and unseen, perform the works assigned them, during the fallen state and after the recovery.

As in John 1 : 9 : "Every one that commeth unto the (*kosmos*) world."

As in Mar. 16 : 15 : "Go ye into all the (*kosmos*) world and preach the gospel to every creature."

In the light of these revealments we see that the family is God's sacred institution.

Ps. 68 : 6 : "God sitteth the solitary in families."

Hebrew: In homes. *Famili patri sansi.*

Centralizing by grants destroys independent homes.

They distract the title;

They create monopoly;

They endanger liberty ;
They tend to a landed gentry ;
They foster aristocracy ;
They burden the family and ripen the world for death.

To this end the Scriptures point throughout.

The redemption plan covers it. It is the hope of the ages and a part of the consummation.

The world's *omniarch*, the Christos, centuries before the incarnation had his dominion assigned.

The spirit of prophecy saw the glad day, and in a cry that is still ringing along the ages : Why do the heathen rage : be silent, O heavens ; be dumb, O earth, until *girath* the helper comes.

Ps. 2 : 11—Literal : “Ask from me and I will give the Gentiles (as) thine inheritance and (as) thy possession the ends of the earth.”—Dr. Tregelles.

“The ends of the earth”—the whole earth.

Ps. 72 : 8 : “He shall have dominion, also, from sea to sea and from the river to the ends of the earth.”

“The ends of the earth” means the whole earth.

We conclude then :

1. The family is a sacred institution.
 2. The home is the castle of this God-endowed relation.
 3. Home is the name of the place.
- From these can be correlated :
- Homes free ;

Homes independent;

Homes indefeasible.

On these, government of the people, government by the people, and government for the people can be maintained.

Thus much we have said of land, as to its influence direct. Its combined and complex influence, with other monopolies, will appear further on. *Semper est.*

We shall notice, also, that every empire of the past reached its highest estate when most in accord with these views. And declined as they departed from them, and their total abandonment brought decay and death. *Facilis requi entos.*

Take back all the land granted to corporations—it should never have been granted—making equitable settlement in regard to it. Then hold it for homes exclusively, to be ready when needed.

And not to pass from public domain, except for homes, to be determined as to amount by actual occupancy and use.

That not needed for use to be held by the government, the agent, as public domain. If, while it is public domain, any wish to use it for grasses or any other appendage, so as not to injure it, let them use it, paying for the use a price agreed upon, and the money so received to go into the public treasury to lessen taxes, and thus inure to the benefit of the whole people.

In order to make those holding large grants willing to let them come back to the people at their fair value, and thus become public domain, let them be taxed double the amount of occupied—used lands.

Discriminate against holding land for speculative purposes.

This would decentralize land, increase homes, and diffuse happiness.

Break up totally the policy and business of holding, by anyone, unused land for speculation ; for the purpose of securing the rise in value, the unearned increment, through the labor of those who use and occupy land and make it *fructify* by their labor.

Tax all such vampires—that sort of brigandage that take the fruits of another's toil—to death.

All lands tillable, under this complex condition—made so by bad policies and wrong laws—to be public land, domain, till needed for use and occupancy.

Let the policy be fixed that neither individual nor corporate persons can make profit by holding land not used and occupied by them.

Occupancy and use being the title for land, the profits accruing from enhanced value must go to the user and occupier—

The worker on the land.

The brightest spots on earth, as you go back to the very gates of paradise, are found where the *person* had inheritance in the land and the profits of his toil ;

the yield of the land came to the hand that made it yield. This course would result in breaking up and dividing the large holdings in this country, so that lands not used and occupied would be valueless, and die of themselves.

PARAGRAPH XIII.

A non-resident alien should not own land in this country ; no land should ever have been sold to them. Change the rule, the law, give them reasonable time to sell. If they do not sell, then the government, the agent, should pay them a just price for their lands and it becomes public domain, as all other lands, except those occupied and used as homes.

To lighten the burden on land : Support the government by an income tax, beginning above one thousand dollars, and graduate ; as the annual income increased, increase the per cent. on it. This would be paying our expenses out of the wealth we have, and not that which we are trying to acquire.

Inaugurate and encourage a policy to enable each family to secure a home—actual use and occupancy to be the title ; paying for it the cost of allotment, setting it off from the public domain. Exempt such home of the family to the amount of one thousand dollars from taxes and all liens.

As adjunct to the land, *en veri*:

Natural gifts to the race, stored in the earth, beneficial to man, should be under the control of the

government, the agent, and worked for the benefit of all the people alike.

These general outlines, if utilized, will make the earth what prophets, patriots, *men* in all ages by-gone, have prayed for, sang of, and which the Bible promises, justice requires and humanity is crying for with agony that moves the heart of the world.

A retrospect for comparison :

In the Roman and Greek classics we find horror, sickening the soul, when land and the poor are examined.

Verique confitentibus latifunda perdider Italium.

“ Widespread dominions, estates, have been the ruin, destruction of Italy.”

“ Rome, in her highest glory, was simple in habits and austere in manner. Citizen was the name of man. Equality of fortune, generous distribution of land, was the law of common consent, and the legal enactments of the state.”

So rich was she in achievement that history says she lead all; for two hundred years crime was scarcely known. But like all that had gone before, she turned from the principles of equity and justice and swept forward to her ruin.

“ The plebeians of Rome, of the sedentary and servile arts, had been oppressed from the earliest times by the weight of debt and usury, and the husbandman, during the term of his military services, was obliged to abandon the cultivation of his farm.

“The lands of Italy, which had been originally divided among the families of free and indigent proprietors, were insensibly purchased or usurped by the avarice of the nobility, and in the age which preceded the fall of the republic, that only two thousand citizens were possessed of any independent substance.”
—*Gib. 4:55.*

“As for the miserable classes whom they oppressed, their condition became worse every day from the accession of the emperors. The plebeians had ever disdained those arts which now occupy the middle classes. These were entrusted to slaves: originally they employed themselves upon the lands which have been obtained by conquest. But these lands were gradually absorbed, or usurped by the large proprietors. The small farmers, oppressed with debt and usury, parted with their lands to their wealthy creditors. It was computed in the time of Cicero that there were only about two thousand citizens who possessed independent property. These two thousand owned the world, the rest were powerless when deprived of political rights, for the great candidates for public honors and offices liberally paid for votes.”
—*O. R. W., 412.*

“His wife was a slave to penury and he no better. The cry for bread by his children greeted him constantly, wretchedness filled his cup and despair his heart. So he sought diversion in the fierce delights of the drama, gladiatorial contest and games. Death was his only hope as release from suffering.” —*O.R. W., supra.*

“Luxury on the one hand that never had an equal,

and degradation on the other unsurpassed. Incomes of one hundred million dollars a year on the one side, and a third of the people eating at the public expense on the other."—*D. C. 9.*

"And a tax being imposed at a time so distressing to him, he was obliged to run in debt; that these debts, aggravated by usury, had consumed his farm, which he had inherited from his father and grandfather, then the remainder of his substance, sending him to the house of correction, rather the house of execution."—*Levy B., 223.*

If christendom, our Republic, wish to know the source from which modern statecraft, government science, flows, let them look at the following:

If we are not floating on the same stream that all nations have gone to their doom on, then the same cause will not produce the same effect, which is a paradox :

We are doing exactly what they did, believing just as they did, and dying just as they died. This is as to the rich, who make wealth the *supreme*, in both church and state. The patricians, all others plebeians.

"Rome was a city of princes, and wealth gave the highest distinction."

"It is estimated that the richest of the senatorial families had an income of five million dollars of our money, annually."

"It took eighty thousand dollars a year to support the senatorial dignity."—*O. R. W., 420.*

"Some senators owned whole provinces."

"Dishes were made of gold and silver, set with precious stones. Beds were purple, the finest, **and** all the vessels glittered with jewels."

"Unbounded pride, insolence, inhumanity, **selfishness** and scorn marked the noble class."

"They looked to the length of their rent-roll, **and** boasted of it."—*O. R. W., 404.*

And the servant who held the bit of the steed **was** lower in importance than the dog, the pet of **the** master.

And the matrons of this tyrant are a more **haughty** conscription still.

Mankind was at its lowest at this time; **woman** had lost the gem of purity; men were beasts.

Riches—wealth; they were god, whose power broke through every restraint to reach its gratification.

"Rich old bachelors were held in the highest honor."

"Money was the first object in matrimonial alliances. The needy descendants of old patricians yoked themselves with fortunate plebeians, and blooming maidens of comfortable obscurity sold themselves without shame or reluctance to the bloated sensualist who could give her things that she wanted—chariots and diamonds."—*O. R. W., 404.*

That is a picture of now to the touch. Women selling themselves for rank and title, bartering themselves for money.

This lewd, selfish fountain-head of society—without

purity, without refinement—flowed over the under masses and they sunk to depths never reached before. Landless, homeless, hopeless ; the moral nature died out.

The *famili patri* in purple ; the *famili plebei* in rags—then death.

“The poor man had no ambition, no hope. The marriage relation died out, and the world went to sleep in darkness ;

“He fled from a wife in whom he had no trust; from children in whom he had no hope ; from brothers for whom he had no sympathy ; from parents for whom he had no reverence.”

Thus the drift settled on crushed humanity, when two thousand persons owned the land of the world—the fruit of debt and usury.

Let us beware, for it shall not always be so ; there is a song yet to be sung on earth by the children of men and all heaven shall join in the chorus.

Eighteen hundred years have ridden down the steeps of time, and the writer of the Declaration of Independence speaks :

“The earth belongs to the living.”—*Jefferson*.

“The dead have no right or power over it.”

“The centuries stand a moment and humanity speaks :

“The man who buys a piece of land, makes no improvements, and receives the benefit of surrounding improvements by increase of land values, gets some-

thing for nothing. Why should he? You will answer: Because he owned the land. Did God make the land for him? Just stop and think a minute."—*Ruskin*.

The century still wants, and one of the tribes who were here when we came, speaks:

"The Great Spirit has told me that the land is not to be made property like other property."—*Black-hawk*.

The century still lingers, and the leader of humanity, whose name will ripen with the ages and bloom in the world for which we wait:

"The right use of the earth, if it means anything, means the equal rights of all the inhabitants of the globe."

"It is enough that any man is a human being to entitle him to the same natural opportunities as every other human being, thus indicating the fatherhood of God and the brotherhood of man."—*William Lloyd Garrison*.

Everything is subservient to man:

Lightning, the terror, is now servant;

Warming, heating and lighting the world.

These years of material grandeur, of infinite achievement, are for a purpose.

Self-inspired mainly, the effort to beget this miraculous abundance.

Their use, in the close future, will be turned to happy man and exalt the race.

The sons of greed hold earth with the grasp of Cain, and will rise like the shades to keep it.

But the *omniarch* cometh to change the rule.

Establish the right.

How grandly is earth fitted to be a paradise, aided by these endless helps.

Men are forced to be cosmopolitan as never before.

The race is one :

There is no escaping a common origin.

A discordant family now ;

A brotherhood at last ;

The earth his home ;

Heaven its vestibule.

Everywhere the signs are as plain as revelation can make them ; reason and facts demonstrate them :

That the new age is upon us,

The song day of gladness,

The empire of peace,

Under this sign of the aions, health is to come back, as before the curse.

Governments be shaped to help man to his primal estate.

These broader views are given to inspire everyone fighting for better conditions, greater happiness ;

To show that intellectual, moral and physical, all point to a brighter day close at hand.

The grandest names in the state and the church, are bearing testimony, that the golden age of the

sages, the Messianic age of the Christian, is dawning on the world.

The nations are being broken with an iron **rod**, unseen, but patent as the purposes of God.

They are being broken, shaped, fitted, for the **birth** of this child of humanity.

Spurgeon, Alford, Barnes, divines ;
Lincoln, Gladstone, Desraeli, civilians ;
Hemans, Mott, Summerset, women :
All utter the same life-giving truth.

We have with care and earnestness, after years **and** years of study, presented the subject as it warms our own heart, to help forward this glorious genesis.

We have passed the long *sesmeas* of despair :
The gray old dead,
Have looked at the present full of hope,
Have pictured the future :
Given photographs of the *Zendi*,
Reflexes of the purposes of the Restorer,
All filled with inspirations touches and reasons support,

Sitting before us an earth without a curse ;
An earth without a death ;
An earth restored ;
A man without a sin ;
A man without a pain ;
A man restored ;
A race singing ;

A world rejoicing ;

Heaven beholding.

There rings out again the Hebrew elegy, that once thrilled happy hearts on the vine-clad hills, where the shepherd sang the home song.

And they will build homes and inhabit them, and plant vineyards and enjoy the fruit thereof.

They shall not build and another inhabit, nor plant and another enjoy ; for like the days of trees are the days of my people, and my chosen ones will consume the work of their own hands.

They will not weary themselves in vain, nor bring forth for sudden disaster, for they are the family of the blessed of Jehovah, and their offspring is left to them.

PARAGRAPH XIV.

THE CARRYING QUESTION.

Carrying is from the Hebrew *gah-lah*, "to carry," "to move things from one place to another." It means not only to carry a thing, anyone,, but wider, a system, by which things in multitude, in weight, vast quantity, in modern commercial phrase, the carrying trade. The thing as it is moving, is said to be in transit; so a word has grown up a complement to all these, known as transportation. One of the mighty instrumentalities of modern civilization. It is a generic name embracing all modes of carrying, and all appliances necessary to the work.

The word carrying was used first about 1635 B. C., in reference to carrying the bones of Joseph out of Egypt.

The word is defined by the dictionaries:

A bearing, carrying, removing, transportation, the carrying trade, the trade which consists in the transportation of goods by water from country to country, or place to place.

The Federalist, in defining this broader view of carrying, as applied to the whole globe, says:

"We are rivals with them in navigation and the carrying trade."

As our purpose it to notice the principle in its domestic relation ; as to its application to our own country, we shall use the word transportation, which has grown up as a kind, generic name for the whole subject of carrying, moving, changing the place of things.

Money and transportation have been the two most potent powers of the past. No matter what the form of government, no matter what the vamp of civilization, no matter what the phase of society, these two forces are found ruling. They are managed by the same combine, sometimes publicly, sometimes secretly—always with an iron hand.

As it has been, so it is now, and will be till there is a—a change of policy.

These are creatures of sovereign power, used for private gain.

Here is the wrong. Here is the danger.

The change must be radical.

The granting to private persons, in corporate form, the carrying trade of this age, is a momentous tyranny. It must be broken up.

The railroad system, the most important factor in transportation, like the declaration of war, the conclusion of peace, must be under the control of the government, the agent of the people. No jobbing out of their sovereign powers. This much is general ; let us look to detail.

Transportation is an adjunct of commerce.

It has been defined :

“Carrying a thing from one place to another.

“Moving by any means a thing from one place to another.

“It is the carrying, by modes devised, commodities from one place to another.”—*S. C. U. S.*

All can see that transportation is the carrying trade ; is the very life of commerce.

Maunder says : “Commerce is appropriately applied to traffic, carried on between different countries on a large scale.”

Trade is traffic, either on a large or small scale. Commerce, trade and traffice are all used to denote the exchange of commodities, and the transportation and carrying of these from place to place, is an absolute and indispensable part of commerce.

This is so plain that no enlargement on it is necessary.

Yet, it may be asked, is this definition of commerce necessary to an understanding of transportation ?

We answer, this is the commercial age, far excelling all that has gone before. Take the shipping of the ocean and rivers, sail and steam, and the great railroad system, and we have the mighty adjunct of commerce—transportation—spreading its warp and woof to the ends of the earth. Controlling billions upon billions of money. And the prime necessity for a

clear understanding of these terms is, *commerce* is under the restraints of law; is regulated by law.

And just at this point is going to rise—is now partly before the people—one of the most difficult questions of modern times. The Constitution of the United States uses this language:

“To regulate commerce with foreign nations, and among the several States, and with the Indian tribes.”

This is very plain language and is supreme in authority over both the states and the people. And so upon it will be waged a fearful fight. What effect will it have on transportation by rail?

Before the details of the present, let us look at the past.

The history of transportation is of deep interest and very important. As we read down the annals of the past, we find much food for reflection. At this time we are admonished, that the ancients met many formidable barriers to be overcome, as commerce and traffic grew up before them. So we shall find in our day of culture, that the question of transportation is one of the most difficult problems presented. It is an interesting study to go back to the beginning of the historic period, and there see the first germs of commerce planted, that has filled the world with traffic.

The great commercial people of ancient times were the Phoenicians. As navigators they were at the head of the nations. Humboldt, Stevens and Kloproth, state

that they circumnavigated the globe and made explorations to every continent. To carry on these enterprises and make the long, perilous voyages across oceans, the polarity of the needle was necessary.

These same distinguished writers say the mariners' compass was discovered and in use a thousand years before the Christian Era. That by means of it the passage of the Atlantic was achieved, cities founded on this continent and commercial relations opened with the people of the West. The arts of civilization were so well understood, and such high attainments made in them, as to rival us in many things.

The making of glass, fine linen, chemical compounds, the most durable ever discovered, and in the advancement of architecture.

They planted colonies on the coasts of Europe, Africa and America. Long before the brilliant age of the Greeks and Romans their civilization and commercial glory had grown to a grandeur close on to perfection. The age Adam Bede calls the Seropific, when the finest cities that ever adorned earth, were building. Solomon's Temple, divinely appointed. Tadmor, of the wilderness, into which poured a stream of wealth that never had a parallel. The riches of the East were stored here and distributed from thence to Europe over nearly the same line of transit as used by the moderns.

After this period of light, the darkness of night came—ages, which we pass.

The revival of commerce, the re-discovery of this continent, the establishment of the Republic, gave a new impetus to the affairs of the race, and new problems faced us.

These are before us now, and to them we call attention.

The high seas, the great lakes, are highways of the nations, and upon which the commerce of the world passes, free alike, to the entire people of the earth.

The navigable rivers of this country are common highways, free to all the people, and must forever remain so.

Of these propositions there is no dispute, and upon them all are substantially agreed. In the language of the Supreme Court of the United States: "These are highways for commerce and are to remain forever free." Here are these great ways along and over which commerce passes; they are the channels of transportation.

"Seas, lakes and rivers, the great highways that nature has furnished mankind, to be used to the furtherence and perfection of commerce, traffic and trade, among the nations and peoples."—*Vaughan*.

The other three was, one of them is as old as the race, the other nearly as old, the other in—infancy.

We refer to common roads, canals and railroads. Every person can see at a glance that these ways upon which commerce, traffic and trade must pass, are widely different from the three ways, seas, lakes and rivers.

They differ in this, the first being natural ways for carrying without the aid of man. While the others—roads, canals, and railways—are natural in part and artificial in part. The ground is used for the road, but human labor must construct it.

So of the canal, the ground is used, but it must be constructed, made water tight by invention and work of man. Nature supplies the water. Then the railways are more artificial still. The earth is used for the roadway, all else is the device, genius, the fabulous cost of labor and products of labor.

It will be seen that the last and most universal of all the inland ways are almost wholly artificial and costly in genius, skill and toil.

Keeping the common ways for the passage of commerce before the mind, and it will not be difficult for the ordinary to see that there will be a sharp, almost destructive conflict between them.

Thus far we have spoken of transportation as to the way, the road, without looking at the kind of vessel or vehicle used in which the article of commerce is stowed. Nor have we looked at the agent or carrier, that made use of these six different ways upon which he passed his vessels or vehicles, loaded with commodities in transit. Of these, further on. The carrier is an important factor in the final settlement of this subject. It may be remarked in passing, that the great difference between the six ways over which all

commerce passes, as to how they came into existence, will, of necessity, cause a mighty conflict in the laws of transportation.

This conflict will likely become irreconcilable, as it is looked at by some. But of that, *en rei*.

Note: Competition can no more settle the conflict between capital and labor than can force settle the rights of man. In the former case, capital, by its very nature, will combine and absorb the lesser or break it down. In the latter, force will combine and compel obedience, or destroy those who persist in disobedience.

Harmony between them will be under law—that is, equal justice to each and special privilege to neither. And let it be remarked that competition will not solve the transportation question, neither as to cheapness nor capacity.

Commerce between the States cannot be regulated by competition or rivalry in business. Nor will the competition between water routes and railway routes do it. Government ownership and operation will solve it.

PARAGRAPH XV.

GOVERNMENT OWNERSHIP OF RAILWAYS.

This brings us to the part of the subject where the greatest friction will be found. There is a conflict between rail routes and water routes. The high seas are highways of commerce, free to the world.

The rivers of this country and the great lakes are highways of commerce.

They belong in common—*multam omni teneo*—to all the people. Upon these ways men place their vessels and crafts and compete in the transportation and carrying trade. Along the side of these has grown up the mighty railway system, which belongs to individuals or corporations. Hence the conflict, of which we have spoken.

Now, then, should not all the common highways belong to the people, no matter whether they are natural or artificial?

Here is the difficulty, and here a mighty struggle is to be met.

As long as rivers are free to all the people and the railways are private, so long the conflict will go on.

The question, what part the government, the people, shall take in constructing the artificial highways

for commerce, is now being agitated all over christendom—in our country in particular. (Note: We wrote this part in 1872. We continue in the present, 1895.)

On this subject there is difference of opinion, some affirming that the government, that is, the people, should construct the whole of the railroads and canals. And that after they are thus made common highways, they will be subject without any conflict to regulation, in all their commercial uses, as are rivers and lakes.

The first objection urged against the government—which is the people—building railroads and canals and owning them, is, that it is unconstitutional.

Does the constitution, made before railroads, permit in terms and spirit the government—which is the people—to build railroads and construct canals and own them?

The power to regulate commerce includes in it the power to *facilitate* it, as well as to disburden it.

While it is held by those who limit Congress, and say that the government cannot build railroads, the same persons hold that Congress has full power to prevent any restrictions being laid on trade, traffic and commerce.

Let us look at this position:

Power to disburden, prevent restrictions, but no power to facilitate, to aid commerce.

This point we wish to make clear, namely—that Congress has power, under the constitution, to aid commerce.

The Supreme Court U. S. say :

1. "The power of Congress over inter-state commerce applies to the land as well as the water.
2. "That transportation by rail from one State into or through another is a constituent of inter-state commerce.
3. "That being a constituent of inter-state commerce, such transportation by rail is under the exclusive control of Congress by virtue of the power to regulate commerce among the States."—*Philadelphia & Reading R. R.*

The discussion establishes the fact that, to "regulate commerce," covers fixing railroad charges, and the transportation by water or on land is included in the constitutional provision. The national power is absolute over commerce within its borders.

That Congress has power to prevent any restrictions being laid on commerce, and it has power to facilitate commerce.

By what means may this aid be given to commerce?

Bear in mind that transportation and railroads are adjuncts of commerce.

That is, regulating commerce includes regulating transportation of every kind, and railroads in their entirety.

"And this power of Congress to regulate, does not come from the States, but directly from the people. The government being the agent of the people."—*McCulloch, Maryland.*

As to means and modes:

Can Congress, under the constitution and by virtue of that clause, "regulate commerce," build a railroad or dig a canal, for the purpose of facilitating and aiding commerce?

We know it has been urged that the clause in the constitution is only a negative power to prevent restrictions being laid upon or imposing burdens upon commerce. Is this so?

Is it not rather a power commensurate with the scope of the subject matter?

Under it cannot Congress, which is but the agent of the people, do anything needful to aid and facilitate commerce?

The facilitating commerce is but furthering the interest of the people.

From the word and spirit of the constitution, this is the true interpretation. On principle, there is no difference between erecting a light-house and building a railroad. Both are incidents of commerce, and necessary to its healthful and safe prosecution.

The first Congress that met under the constitution, April, 1789, passed an act that, upon principle, was as broad as that for which we contend—

"An act for the establishment of light-houses, buoys, beacons and public piers."

This was but a month after the adoption of the constitution by the people of the States.

Calhoun, speaking of it, said: "This is a measure to facilitate and make more safe commerce along the sea coast."

Of a similar measure, Jackson said:

"The practice of defraying out of the treasury of the United States the expenses incurred by the establishment and support of light-houses, beacons, buoys, public piers, is strictly within the constitution."

Light-houses are but means used to aid and facilitate commerce, and are maintained under the clause of the constitution to regulate commerce among the States. "Recollect, it is the people that do all this through their agent, the government. Recollect, the people are not limited in power, their benefit is paramount."—*A. Lincoln.*

The Supreme Court of U. S. say:

"Power to regulate commerce is a complete power. If this great interest (commerce) of the people may be limited and restrained at pleasure by Congress, upon what principle shall we deny the power to aid and encourage to the same extent? The power was granted for beneficial purposes, not to cripple and destroy the commercial interests of the country."

It is said further by a distinguished name:

"In deciding that inter-state transportation, by rail, is commerce among the States, the Court, we insist, has established a principle from which the conclusion is irresistible, that such commerce or intercourse in all its parts is subject to the full scope and

extent of the operation of that Congressional power, by which commerce is to be regulated."—*A. G. of Pa.*

The Supreme Court say :

"We have seen that both from principle and the repeated decisions of this Court, this, like all other Federal powers, is derived directly from the people, and is part of the sovereignty held in trust by Congress, to be exercised for their benefit."

What will benefit the people—that is the rule. This will apply to all railroads as well as rivers.

If a river can be improved, a railroad can be built. If these things facilitate commerce and benefit the people, then they are within the constitution.

That instrument says :

"Congress shall have power to make all laws which shall be necessary or proper for carrying into execution the foregoing."

That Congress can enact such laws as are necessary to make the constitution effective.

If, therefore, commerce can be facilitated—aided by constructing railroads—then they have the power, and it is their duty, because it will benefit the people. The constitution does not indicate the kind of means or modes to be used to facilitate commerce.

And when the constitution does not indicate, but grants the power, then Congress is left free to choose the means best suited to carry out the object of the grant.

The constitution expressly authorizes the use of all

needful and proper means for the carrying into beneficial execution its delegated powers.

The constitution was made to endure for ages. Is it supposable, then, that Congress in the great matter of regulating commerce, the most important interest, materially speaking of civilization, should be crippled and narrowed down to certain means, so limited as to be wholly insufficient to accomplish the duty imposed upon it.

PARAGRAPH XVI.

CONTROL COMMERCE.

The Supreme Court declares very differently. It says the power given was such as when used should benefit the people.

And that every means that should prove appropriate and conducive to the end, is fully and amply included in the constitution. From the force of the authorities cited, it is clear that the duty of Congress in carrying out the trusts given to it by the people, is to create, make and cause to be made, all such means and modes of transit as will facilitate commerce, and thereby make that, the highest national interest of a great people, as beneficial as possible.

Is there any reason why Congress should not as rightfully control commerce passing along our iron way, as when the same article is passing a water way? We can see none. Are the people, who are the true sovereigns—and Congress is their agent—to be bound to the use of certain means in carrying on the commerce and traffic of the country? Where do these privileges stop? When all the great navigable rivers and lakes of the land are utilized to their fullest ex-

tent in the transportation branch of commerce, is that the end of the means to be used? Are they there estopped?

Cannot the people—the sovereign—through their agent, Congress, go upon the rivers partially navigable and by dams, locks, water gauges, and other appliances, form them into common highways of commerce? Why may they not?

And when these are all made navigable to their utmost capacity, is that the end? Cannot the people, through their agent, Congress, go to parts of the country where water can be accumulated in reservoirs, and there in artificial lakes gather vast bodies of water, from which canals shall pass to the seaboard?

They can, using the language of the Supreme Court, "If such means are appropriate and conducive to the healthful and beneficial promotion of commerce among the States."

After all this is done, does the power of the people, by their agent, Congress, to facilitate commerce, stop?

Is this the end of the means and modes to be used?

May not the people, by their agent, Congress, resort to any other means for the transit of the products that they may choose?

May they not build strong freight railways from the interior, over which to pass the heavy and bulky products to the ocean?

Leaving the lighter products and passengers to roads erected with view to greater speed.

If the Supreme Court has comprehended the subject they can.

May not the people, by their agent, Congress, make their common highways?

In our enlightened day, with telegraph circling the globe, the sail of commerce whitening every sea, what limit is to apply?

May not steel ways, with cars at sixty miles an hour, be constructed for the products that require rapid transit, and for passengers?

If this will benefit the people, then the constitution says it may be done.

The United States derives its powers directly from the people.

"The constitution of the United States was ordained and established, not by the States in their sovereign capacity, but by the people of the United States."

But as the roads are now in the control of companies, how shall they be placed under government—the people—ownership and control?

The right of eminent domain gives the people the right of ownership and control of the roads.

The language of the Court, just quoted, settles it.
"We, the people of the United States."

It is the people who are sovereigns.

What is the right of eminent domain?

Authority.

“The right of society, or the sovereign, to dispose, in case of necessity, and for the public safety, of all the wealth contained in the State. This is called eminent domain.”

In a late case we find: “This right is necessary to him who governs, and a part of sovereign power.”
—*Jones vs. Walker.*

This principle authorizes the taking of private property for public good.

The Court say: “The right of eminent domain authorizes the legitimate power to devote private property to public uses.”

“The right to take private property for public uses is an incident of all sovereignties.”

This is the broad view, and was held at the establishment of the government. Here the question was left in doubt as to compensation. So the fifth amendment was adopted that fixed the right beyond doubt. It has a limitation, in this: “Nor shall private property be taken for public uses without just compensation.”

The taking for public uses and paying are concomitant. The public good is the source of power—the benefit of the individual the object. The rule in the general and State governments is the same.

THE DEPARTMENT OF RAIL AND WATER CARRYING.

How shall we obtain the ownership of the railroads? Repeal all the charters, abrogate all corporate

rights. That ends the system as it now stands. Then let the people—by the government—take charge of them under the constitutional provision, namely:

“To regulate commerce with foreign nations and among the several States and the Indian tribes.”

Have the roads valued at a just and equitable price, actual worth, and operated by the government, agent of the people, as:

The Department of Rail and Water Carrying. The same as any other department of the government, with a cabinet minister.

In the adjustment, allowing the present owners to retain five-eights of the value agreed upon, as an investment, paying them three per cent. per annum till final liquidation and full ownership of the people. The roads to be run at cost of operating them. That is, a schedule of prices to be paid by the people for the use they require;

Sufficient in amount to pay the interest while needed, sinking fund till final ownership is reached in the discharge of the debt to the old owners, and running expenses,

Warehousage, &c.

This would be about three mills a ton a mile for freight, and one cent a mile for passenger fare.

While now it is fourteen mills a ton a mile, and three cents a mile passenger fare.

Nearly four times as high as it is in portions of other civilizations.

As to the objection that such a course would be repudiation, a destruction of vested rights, &c. That objection is noticed in discussing the money question.

Will say here, however, that any duty laid upon Congress, by the constitution, to be exercised for the people, all means to that end are included.

Congress, the agent of the people, can go anywhere and do anything in the discharge of this constitutional duty.

They can appropriate land for canals, arsenals, navy-yards, post-roads, and for railroads, if it becomes necessary to do so, to facilitate commerce.

This being one of the things, constituent parts of, to regulate commerce.

This right of eminent domain can be exercised without the consent of the State or individual. The only limit to the right is, pay a just price for the land and appurtenances.

Congress passed an act in 1864:

"Whereas, it is necessary that the government of the United States, at an early day, get possession of, and title to, certain lands in the State of Illinois, now in the possession of and the property of private individuals, upon which to erect buildings for arsenal purposes. And that the Secretary of War take possession of said lands, and that the President appoint three commissioners to ascertain the value of said

lands, that it may be paid for."—*Statutes at Large, U. S.*

Others are doing what we ask.

"In Germany the government owns and operates the railroads and the telegraph and telephone systems. They are all operated together, in one system. The rates are extremely low, service first-class, and a handsome profit is realized by the government; although popular, service, and not profit, is the main result for the benefit to the people."

"In Sweden the government owns the railroads, telegraph lines and telephone. The passenger rates are one and a half cents per mile, with a half rate on Sunday. Telegraph tolls are only ten cents. The government derives a good revenue from them.

"New South Wales—the government—owns and operates the railroads, street railways, waterworks, docks, telegraphs, telephones, &c.

"There are 2,577 miles of railroad in the Colony, of which but 34 miles are owned by private parties. In 1894 there were 17,000,000 passengers carried at $1\frac{1}{2}$ cents per mile. The total earnings were 3,913,541 pounds sterling. The working expenses the same year, 2,691,842 pounds sterling. Net earnings, 1,221,699 pounds sterling.

"All government freight and mail were carried free. All employees work eight hours per day. Engineers, \$3.30, and common labor \$1.90 per day."

PARAGRAPH XVII.

THE MONEY QUESTION.

The labor question that is agitating the world is included in the problem of money. When money, one of the two greatest discoveries of mind, is controlled by justice, then labor will have its rights, not before. Daniel Webster saw it in his day, and his words, set out before in this book, are the grandest we know of.

Money is not wealth, is not capital; is orders for both.

The scarcity of it makes it dear, while the plentifulness of it makes it cheap, without any regard to the material used.

It is the one thing there is universal demand for. And there is nothing that can be substituted for it.

Money is a function. It means anything to make exchanges; comes from the Greek word *nomisma*—“anything authorized by law as an instrument of exchange and payment.”

A critic says: “Money, as a factor, is one of the grandest discoveries of the human mind. It is a thing, a tool, a measure of all wealth, but is not wealth itself.”

“Money, known by its unit, is that thing, that tool,

that measure, order universal, by which man measures labor and its products. And they who control the money, control everything else. It inspires with new zeal and fills the world with enterprise."

The contraction, which became the policy after the war, was a crime against labor and production not equaled in history. The result has been appalling. The effects upon the intellectual, moral and physical of the people have been calamitous beyond description.

The government, agent of the people, is charged with the control of the volume.

It is a power specially given and cannot be delegated. If it is delegated, the government, agent of the people, becomes a party to the usurpation, and joins hand with the created monopoly to oppress.

And for the government to hoard money, under any pretext, is a crime against society. The effect upon business is as fatal as to stop the circulation of the blood is fatal to health. And no more money should be required of the people, by any mode of collecting, than to pay the expenses of the government, honestly administered.

And a just government will no more allow a cornering of the money, the instrument of exchange and payment, than it would the cornering the munitions of war, when the enemy is in the field. For the government to do the latter is giving aid to the enemy, which is treason.

If the greed of men inspire them to corner the

money, a thing of universal necessity, then make cornering a crime and punish it as felony. The government, agent of the people, must break the corner. And prohibit by law, for the use of wealth, a greater rate per cent. per annum than the increase of wealth per annum. There can be no rate per annum for the use of money. No interest can be taken on money, because it is a violation of justice. If factors in business are allowed to take for the use of wealth a greater rate per annum than the increase of wealth per annum, they will absorb all and destroy civilization. Rates now permitted and taken by great monopolies, combines and trusts, are shaking to the verge of dissolution every people on earth.

Wealth and money are centering in fewer hands than ever known in the annals of time.

If taking a greater rate by a few than all can produce, cannot be prohibited, then the world is doomed.

This is the messenger of death that is facing us. Think of it.

Do this, and the money changers will be consigned to their own place.

MONEY, ISSUANCE AND MATERIAL.

The following I published ten years ago, as of issuance and material :

The money should all be issued by the government and made full legal tender for all purposes. It should be sufficient in volume to do the business of the

country without the intervention of credit, *on cash strictly*. It should be stamped on material of the least possible commercial value consistent with fair durability—*on paper*. It should be furnished at the cost of making and issuing. It should be redeemable in labor and commodities only, thus making its use among the people perpetual. It should be ample in volume for the maximum of business, some of it to rest when business drops to the minimum. It should be put in circulation through national depositories, situate at the seat of government, the State capitals and county seats. In detail: It should be secured by land and products, returnable at any time, by the holder, to the depository. The cost of issuing one per cent. to the Nation, one per cent. to the State, and one per cent. to the county, paid out of the taxes (or less, if that rate is above the cost of getting it to the people). The United States Treasurer, the State Treasurer, and the County Treasurer to be disbursing officers.

The State drawing from the National depository, and the counties drawing from the State depositories, amounts equal to the demands of the people. The State being responsible to the general government, and the counties to the State for the money they receive.

The citizen to draw from the depository in his jurisdiction for one year, but payable any time during

the year, when the pledge is sold, an amount equal to twenty-five per cent. of the assessed value of his cotton, wool, corn and wheat; and a like ratio on the finished product made from these four staples. The lien for the return to be the same as that for taxes. The products thus pledged to be kept in the store-houses of "The Department of Rail and Water Carrying" till needed for consumption.

The drawer of money can only use one of the pledges at a time.

The right is reserved to draw twenty-five per cent. of the assessed value of his land, if he is not using either of the product pledges.

This system of issuance, shown by the price of these four staple products, for ten years, will furnish \$60 per capita in circulation among the people,

Enabling society to part with that which it has a surplus of, and obtaining that which it lacks a sufficiency of—*money*.

Resulting at last in the actual ownership of homes by the people, in real estate, in fee simple.

The products used as a pledge being ample to keep the money floating to do all the business for *cash*. And that is the prime question of civilization.

This system would stop the cornering of money.

This system would destroy loaning money and credit, the greatest business crimes of earth.

In the ten years referred to, money loaners and

money cornerers have extorted ten per cent. per annum from producers of raw material and from the producer of the finished products, for carrying and storing them till needed for consumption.

In loaning money and credit, every dollar received as interest is getting something for nothing from society, and is—stealing.

Everyone who gets something for nothing from society, needful to man, in the final analysis is—a thief. A distinguished writer—

“Paper is to be the money of the future—*absolute paper money.*”

“This is philosophical and is sustained by right reason. Its volume can be, by law, maintained at a standard, necessary amount, which is the vital point in money of any material. The volume of the precious metals cannot be kept at a standard, necessary amount, as all history abundantly attests. Hence, their use as a medium of exchange has subjected mankind to untold suffering through panics, depressions in business, and the engendering of almost infinite pauperism, crime and death. Paper money, the highest view of money, has shown itself the grandest medium of exchange ever known. Gold and silver as counters, (so called) money, are the device of barbarianism, and must die when civilization advances to perfection.”

—Charles Moran.

PARAGRAPH XVIII.

"Money laws cannot be changed," is the language of tyranny. The idea that vested rights require that the laws shall remain unaltered, is a falacy. No law ever passed a legislative body but is subject to repeal by that body or its successor. This is a universal maxim.

If rights have attached while the law was in existence, then the injured party, if any, by the repeal will be made whole. But the law must be abolished, whenever the interest of the people demands it.

All obligations running to the future, for execution, are made and accepted subject to the change of the laws of the country where the undertaking is entered into. The laws of a country are not contracts —*videlicet*—but contracts must be in accord with the laws. The law of vested rights can never be held to the injury of mankind. So all contracts, franchises, privileges, that are oppressive and hurtful, must be abrogated.

The law of the United States notes:

"As the act of February, 1862, declares that the notes of the United States shall also be lawful money and legal tender in payment of debts, and that act

has been sustained by the recent decision of this Court as valid and constitutional, we have according to this decision two kinds of money, essentially different in their nature, but equally lawful."

Here the Supreme Court of the United States puts metal and paper money on the same constitutional ground and holds them both equally constitutional and lawful.

Sullivan vs. Greenman, Supreme Court U. S., March 3, 1884:

"Congress has the constitutional power to make the treasury notes of the United States a legal tender in the payment of private debts in time of peace as well as time of war."

This case came up under the act of Congress of May 31, 1878. The Court further say as to the constitutionality of the statutes, thus:

"The single question, therefore, to be decided, and upon the answer to which the judgment to be rendered between these parties depends, is whether notes of the United States issued in time of war under acts of Congress declaring them to be legal tender in payment of private debts, and afterward in time of peace redeemed and paid in gold coin at the Treasury, and then re-issued under the act of 1878, can, under the Constitution of the United States, be a legal tender of such debts. Upon full consideration of the case the court is of unanimous opinion that they can."

"Congress is authorized to establish a national currency, either in coin or in paper, and to make that

currency lawful money for all purposes as regards the national government or private individuals."

"The power of making the notes of the United States a legal tender in payment of private debts, being included in the power to borrow money and to provide a national currency, is not defeated or restricted by the fact that the exercise may effect the value of private contract."

"And the power to make the notes of the government a legal tender in payment of private debts, being one of the powers belonging to sovereignty in other civilized nations, and not expressly withheld from Congress by the constitution; we are inevitably impelled to the conclusion that the impressing upon the Treasury notes of the United States the quality of legal tender in payment of private debts is an appropriate means, and is plainly adapted to the execution of the undoubted powers of Congress, consistent with the letter and spirit of the Constitution."

"Such being the conclusion in matters of law, the question whether at any particular time, in war or in peace, is a political question to be determined by Congress, when the question of exigency arises, and not a judicial question to be afterward passed upon by the courts. It follows that the act of May 31, 1878, is constitutional; that the tender in treasury notes, reissued and kept in circulation under the act, was a tender of lawful money in payment of the debt."

This settles the question that the government can make lawful money out of paper.

* * * * *

Thus we have reached the *ultam veri est*—

"The Land, the Carrying, the Money;"

Society, "the whole human race;"

Formulated into World Rule.

"Good government has never existed on earth."

Government: is an agent, not a principle.

The world's mistake is, allowing it to act as principle.

By this usurpation, three essentials to man's happiness have been made, by government mandate, his oppressor:

Land, transportation, and money.

These, in their use, are as old as man. Three things, without which, man as a being of association could not exist.

Three things, the misuse of which has filled the world with sorrow, and the earth with untimely graves.

When man advances far enough in knowledge to place these aids to happiness where they were intended, then life will become the vestibule of heaven. Then the higher life will be sought after, because the burdens are removed that once made life a curse, liberty a sham, and happiness impossible.

In the genesis of every government, the foundation is laid to make happiness impossible to the many.

The theory is exactly the opposite; but the hiatus is the fact.

Material prosperity is placed beyond the reach of

the masses. The structure of governments is for class.

The Republic did not escape the virus; tap-roots were left that have grown to omnipotence.

The Declaration of Independence has been subordinated to :

Land monopoly,

Transportation monopoly, and

Money monopoly—hedged behind law are almighty.

There is not an executive, from the Autocrat to the President, but what is sworn to execute laws on land, transportation and money, the effects of which are, to rob the many, to enrich the few.

No matter what civilization, what society, what religion, governments, on the questions of land, transportation and money, are against God and humanity.

Of these three engines of tyranny, as now used, money is the greatest, transportation its correlate, and land the ultimate.

Former civilizations have run their course and died at the hand of class law.

Society, worshipped at the shrine of vanity, under all these civilizations, till the altar fell.

Religion, over-awed by law, corrupted by the “deceitfulness of riches,” joined in the cry of the misguided, fallen, away with him, and the end came. So all along the highway of nations, we see the trail of the three-headed serpent :

The land robber, the transportation pirate and the money thief.

From the paradise lost to the Cross these three criminals desolated the earth.

They had their apologists:

Seneca, after acquiring whole provinces of land through usury, turned moral philosopher, wrote, to condone his crime, an apology for Nero, the monster, who committed a sin against his own mother, too sickening to think of much less name.

And from the Christ to the present hour, the same trio have been repeating their robberies.

To specify them in detail, is a duty we owe to suffering humanity.

To hold them up to the gaze of all men, is a duty we owe to justice.

To show the governmental advantage of class over the mass, is a duty we owe to the world.

As there were Senecas then to apologize for the Neroes, so the satraps now, who have acquired lands as large as an empire, through robberies and jobs, have their Celsors, who, under the guise of benevolence, chant their praises.

While young womanhood, factory girls, are bought Caucasian *houris*, to feed the lusts of these modern Neroes.

Is modern civilization a thing to brag of?

Is the spirit that moves it a friend of happiness?

What does this civic thing feed upon and what form does it take?

What does it grow to when complete ?

What of this boastful serenity, dominating all christendom.

What of this thing, that has perfected war and made its chiefs demigods.

Is this civilization of which we sing, a crown jewel of good, or a dragon star of evil ?

Are the principles of which it is composed, filling the earth with anthems of contentment, or the chorus of *almmani* ?

Why is it that greed shapes the policy of the State and selfishness cripples the church ?

Destructive elements control all that enter into the complex thing, the civilization of the nineteenth century.

Civilization ; reclaimed from the grossness of savage life.

Yet it is doubtful whether barbarian cruelty, so largely talked of, equals the tortures inflicted by this boastful civilization.

The horrors of war among enlightened people have caused heaven to be draped, while hell jubilated.

The savage in his paint, the thug in his sheen of death, has not reached the infernal cruelty, that orders the disemboweling of the Taeping prisoners by a Christian State.

Our civilization may reclaim from the grossness of barbarianism, only to fill earth with the refinements

of sin. To allow the destruction of the unborn to become a profession, to starve them to death after they see light, to become a policy, is a crime above savagery. To enact unright into law, as a boastful achievement, is God-defying.

What of the fruitage ?

Why see the palace and the hovel side by side ?

Why a Dives in linen and a Lazarus in rags blending garments ?

Why do plenty and want go hand in hand ?

Why the millionaire and the beggar, the saint and the sinner, grow from the same soil—because of sin : *ridiculus en omni.*

It may seem paradoxical, with the earth a habitation of cruelty, to think the perennial day near, when the garden song of the race shall again gladden the earth. Beware : *kairon tes episkopes.* “ Not knowing the day of visitation.”

“ Then the glad day of the peri-again,
So lovingly sang in the morn,
When happy in Eden, Adam and Eve,
Of Elohim Eni was born.”

But so it is, the decree has gone forth.

The day-star of the morn that rested over the manger is now heralding the Age of Restoration—“ Selfish greed rages, war cries crush it.”

Ambitio aviditas gloria.

We know the achievements of arms are glorious ;

We know the horrors of war are appalling ;

We know the ambitions of men are limitless.
This is the imitation glory that passeth away ;
This is the kingdom shown to the Christ by satan ;
This is the world that now is, not that “ world to come.”

The coming new will not be seen by the dying old ;
The governments are *ultam kakos veri*, “ the wicked.”

The governments are *bona factum esti* ;
“ Father and mother of wrong.”
They say all things remain as from the beginning,
and will never change ;

“ War is the normal state of proud, sufficient man.”
Jerith utters a cry—*epi ges eirene*—“ PEACE ON EARTH.”

War ceases : “ No war nor battle sound is heard the earth around.”

PARAGRAPH XIX.

ADJUNCT MONOPOLIES.

There will be a great battle before wrong will let go.
Nations cannot die of their own volition ; they destroy themselves, by inherent antagonism.

The coming symptoms startle the world, the consummation will confound it.

Nations sink in one place and rise in another.

Governments struggle for existence, fight till earth is one mighty battlefield, the slain polluting the earth up to heaven. Governments change, the new form following the old ; as the New Heavens and the New Earth are the successors, heirs at law, of the old. To reconstruct it, so that it shall transcend its first estate, as the noon-tide sun outshines the dawn. As the world passes through this—*pur patamas cataclysm*—the foundation is laid for poet-song, seer touch, and oration's lofty flight for the millenniums of time that follow.

The first nation after the flood, whose dying passeth all—Egypt—has left an epic that shall last forever :

Ebos Vengos. His name is to be made known to the ends of the earth, by plagues as never were before —hot as liquid fire, fierce as the wrath of God.

Their magic art is spoiled ; their gods are all overthrown ; their timber, crushed by hail, lies rotting on the ground ; their fields of grain licked up ; a mass of ruined scenes ; their cattle stricken down, has turned Egypt into a vast slaughter house.

Their land is scorched, the rain is stopped, and the rivers turned to blood ; while vermin, such as plague the soul, are thick as dust around. The fishes die, then darkness fills the land with gloom.

And still the plague goes on, the timid gasp for breath, the first born son in every house lies pale and cold in death.

Heaven stands aghast, hell trembles, the earth reels, as God moves to save his long-tried, down-trodden people.

And now their cry is heard ; the piteous wailing note, wrung from a mother's heart by oft-told deeds of wrong, passes up through the gentle air and reaches the great white throne. The mother's cry for bread has reached the mercy seat. The stricken father, too, bound down by a bondage dire, driven by day and cursed by night, because of tasks undone, has cried to Abraham's God.

Then lightnings flash in vengeance wild, o'er all Mizram's land ; a scourge, like death, fills the air ; torture, terrible as the agonies of hell, hissed through Pharaoh's hall.

Doom swept from Luxor up to the Stygean source

of Nile. When blood and fire and scathing woe, all clothed like Seno damned, a liquid flame as large as earth, in blazing wrath pours down.

Then 'mid wreck and ruin, 'mid nations' fall; 'mid darkness thick and dank, while every house in Egypt mourns, the chosen tribes go forth.

They take their course towards Peharoth, a host that fill the plains, and on before them lies the sea to cut them off from hope.

Egypt, like a threatening cloud, in close pursuit flies on, little thinking as they come, how soon they'll all go down.

And now the sea draws nigh, the heart begins to fear, despair and darkness gather thick o'er that refuge band.

"We're lost," the weaker trembling cry, "no hope is left for us; for, see, the way's hedged up."

The hills on the left a barrier stand, that almost reach the sky. The right by morass deep, is closed that none can pass. Behind all Egypt came.

Then Moses, in the sight of all, the sea commands "Divide," and make a path for Israel's host, that leads to Elim's side; the sea obeys and opens wide, the waters piling high, and all the tribes go shouting through, on solid ground and dry.

Then Pharaoh, mad with every lust, essayed to do the same, but in the midst the chariots stuck and down the waters came; o'erwhelmed them all at one full stroke—the rider, horse, and King.

"Hosannah," bursts from every heart, Elohim-Jereh sing." Sing, Prophetess, with cymbals loud, in music's voice proclaim, that God has triumphed o'er his foes, Oh, Israel, bless his name!

AFFIRMATIO ONIS.

Land Monopoly, Transportation Monopoly, and Money Monopoly, as now used, are a trinity of evil—Three-headed genii.

And, *en personi*, it has a large family of children, who follow the lead of their pater, as willingly as do the offspring of diablo follow their father.

The telegraph is an adjunct, as now operated, of the trinity system of monopoly—land, transportation, and money.

And it will be so till private ownership is abolished and it becomes property of the whole people.

Attach it to the postoffice department, and let it be operated by that branch of the public service,

And the telephone, too, go into the same department.

Make a just and equitable settlement with the present owners, and pay them, thus turning the private lines into public.

Those using the wires to pay such a rate, by a schedule of prices, as will be sufficient to pay all expenses and keep it up to grade, in excellence.

About nine-tenths of the length are along the railroad tracks, and as they are:

The Department of Rail and Water Carrying, we have two of the public departments in juxtaposition, the postoffice, the instrumentality for the dissemination of knowledge, and the railroads, the instrumentality for the distribution of products,

And being thus situated, the cost for the service rendered to the public would be lessened at least 70 per cent. below present rates, and a better service secured.

The government service is the best, cheapest, and in line with free institutions,

The people doing their own work by their own paid agents, who must account to them, the people, who are the sovereigns.

The Postoffice Department is an illustration in point.

It gives a better service, quicker, safer and cheaper, reaching millions on the exact same terms.

There is no monopoly in postage stamps.

The beggar at the gate, and the multi-millionaire, have to pay two cents if they get a two-cent stamp,

And you can get it at Uncle Sam's shop, where it is made, for just two cents; and you can get it in the Black Hills, on top of the lava beds, twenty-five hundred miles from the shop, for just two cents.

There is a monopoly hole, now, connected with these two services, telegraph and telephone, where 70

per cent. of what the people pay goes into the pockets of the corporators, for which they give no equivalent whatever,

The 30 per cent. paying the whole expenses and reasonable profits.

Stop the hole, and that ends the racket.

If a farmer finds a hole in his fence and stops it, he need not cry himself hoarse in telling the people he has stopped the hog hole.

The hog will circulate that information by actions, that speak louder than words.

The Standard Oil Company is the most stalwart of this family. His tentacles are spread out over all the holes that reach down into God's great oil tank,

And with the impudence—*a persono*—of his progenitor, who lied in paradise, says, the oil is mine.

How? Because the land is mine. In both cases it is the same old lie,

Satan holding possession for a time, having evicted the rightful heir.

Take away the legal rights of ownership of this fearful combine of oppression.

Settle with it, pay it, justly and equitably what it is entitled to,

And release the oil, which is part of the land—nature's gift to man.

Put these—in-earth tanks—as to acquisition, acquiring for use, alike free to all—*partiluo*.

Private property in mines to be abolished.

The mines to be under a general law of the government, so as to allow each equal opportunities; and prohibiting cornering, or monopoly, in the natural gifts, that are a common necessity to the race.

Pay for the cost of production, entitling all to the use and enjoyment of the product.

Break the jaw teeth of this monster that is crushing the life out of oil workers.

The writer of the Book of Proverbs saw him in his attempt to "devour the poor from off the face of the earth."

His defiant threat: No oil except it goes through my tank—utterly destroy.

In the put-up—"dollar for dollar," *a personi*, "I take 80 per cent. and the people 20 per cent. in oil"—abolish that also.

In carrying out this plan: My jaw teeth shall crush to death every one who runs contrary to my interest—crush that to death.

I will crush every oil company and be *the* oil company; limit the production and control the out-put. I will make it all right to the people in donations to eleemosynary societies and churches, so the people can go to these charity stops and churches, built by the rich and philanthropic. Take all such arrogance from these monster legal persons.

And the professors of these institutions, I will see,

are well endowed, and have them proclaim from the house-top: in getting these mighty holdings he has not prevented others from getting.

The Sugar Trust is another of these children of the amphi—lay down less and take up more than any of their brethren.

In fact, all the trusts are unlawful combinations of corporate persons. Corporations have corporate rights, and if they abuse them, and the people and the courts are true to justice, they can be held to their undertakings.

But a trust is an intangible reality. This, paradoxically put, but it gives the idea. It is a shadow that is as blighting as the sweep of the sirocco, and as unseeable. Its tracks are seen from the highest to the lowest of legislative departments; but it is as unseen as the wind.

Men connected with this Behemoth say they pay money to legislative and political committees to help defray the expenses of establishing these great business enterprises,

And millions go in this way, and the people who use the sugar, pay the bills,

One-third of the amount paid for sugar for years past—and there has been million upon million—has gone gone to this vampire,

Making those who get the pap, too big to be hurt.
Declare it a felony, for any one who is a member

of a corporate body, to go into any combination, where the understanding is to divide dividends at a greater rate of per cent., per annum, than the annual rate of increase of wealth per annum, which has been minus three per cent. for the last half century.

And that the amount of actual cash put in must be entered in the books of the company; and shall be open to the inspection of the people, when required by them, as are the books of the Treasurer of the United States open to inspection of the people.

The business must be actual, not intangible; honest, not conniving.

The sugar handled they must have—futures to be abolished.

These statements will apply to any trust; will fit one just as well as another.

Futures, are selling things not *in-esse*. The worst form of gambling that ever cursed the race.

Options, delivered at a certain time, margins, and all other board of trade ways, are deadly enemies of legitimate business, and more corrupting to society than any other form of gambling.

If the coffee, leather, and lumber trusts be added, we have a bluff, where millions are but counters.

These combinations set their faces as the polished sapphire, to limit production, prevent competition, and control the out-put; so that the consumer shall be compelled to pay a price fixed by their greed.

They are a danger that menaces the purity of religion and peril the life of the Republic—and are grasping after the supremacy of the whole world.

The thought comes as we pass, how long will it take the race of man to learn that competition is war, and war is the essence of violence.

The government shall establish warehouses along the line of The Department of Rail and Water Carrying, ample in size to hold the products, raw material and finished article, on the way from the producer to the consumer, and these buildings to be a part of the Carrying System. *Finala Trutina.*

Conclusion: Having passed through the subject I had in mind, at greater length than first contemplated, the conviction long held, has become verity :

The Republic, this continent—*America*, is to lead the nations : (*Rex Regis Omniarch*).

America, the *egis* of liberty : the beacon light of hope, land of the free church ; land of the free school ; land of the free man. The divinely guided Magi came from the East to worship in the manger the *Omniarch* of the world. His star moved west until it bathed in the silver waters of the ocean of the setting sun. Then its burning corruscations shone back upon the track where man had taken his weary march, and the glory of that double shining made brighter than halo —*America*.

America, baptised in the ravishments which heralds the Messianic day.

America, sweetest name ; shibboleth of the race.

America, the land of heroes ; land of God's planting : Here, the trees stretch forth their giant arms, as though to snatch the star-gems from the blue above to adorn these glorious plains. Here the silvery lakes are sheenic beauty, a dazzling shimmer ; a silent laugh. Here, roll the grandest rivers of earth, upon whose swelling floods float a commerce, countless in riches, endless in extent. Here, are soils outrivaling, a thousand fold, the famed valleys of the Hungermud ; and *here* are *gold* and *silver* and *ores*, where—

“Old ophir in her haughty pride,
This triad sets aside.”

America, to thy new-born glories came the noblest stock : Pilgrims, Hugenots, MEN ; and on thy teeming bosom planted the tabernacles of empire. Here, swelled from the heart the diapason of the ages, their undying anthem :

“Those daring men, those gentle wives : say, wherefore do they come ?
Why rend they all the tender ties of kindred and home ?
'Tis Heaven assigns their noble work, man's spirit to unbind ;
They come, not for themselves alone—they come for all mankind ;
And to this empire of the West, the glorious boon they bring—
A church without a bishop, a state without a king.”

America, the Hazalei, held back for nearly six thousand years.

America, the Hesperides of the times.

America, nobler than freedom's home.

My countrymen, fail not in your high mission.
Let not history repeat itself in you. Make, indeed,
this land the fruition just pictured. If the temple of
liberty fall, then all shall be lost. If its fruitage of
hope, more sweet than the grapes of Eschol, perish,
then shall all die. If this last *hope* of man fails, if
this *work* unequaled, burns to ashes on our fallen
altars, then will be actualized into history : "Death
on the pale horse and hell following after him." In
this murdering *America*, blood shall flow to the
bridle-bits.

Egypt eclipsed in cruelty by making the bonds-
man's tears more scalding.

Babylon out rivaled in hauteur by making the toil-
ers' chains more galling.

Persia be overshadowed in the ravishments of
wealth by making the excise on labor more un-
bearable.

Greece, with her silver isles :

"Where burning Sappho loved and sung,"

Be more than rivaled in making the down-trodden
more wretched.

And Rome, old iron Rome, be made to pale in her
crime against God's workers, when contrasted with
this modern oligarchy of evil, where man's right to

earn his bread by the sweat of his brow is denied by law, and he reduced to a beggar.

My countrymen, it shall not be. The God of our fathers loves us too well to permit it. The spirit of our dead ones is incense to the fire of liberty, fanning it to a flame. Even now the heat of their coming is felt, flashing against the face of tyrants. The arm is raised to strike; and when the blow falls, once for all and forever shall it settle the grand question of human history—*the rights of man*.

America is the battle-ground. Christian civilization the issue. A million hearts feel the glow of the coming regeneration, and ten times a million strong arms are rising in its defense. If justice is not done to all by the persuasive influence of love, avenging swords shall leap from the scabbard, no more to rest till red-handed wrong has been buried in the grave, to which eternal ages shall bring no resurrection. This new child of glorious destiny is now ready for the birth. The sky is bright with the rising of the *Anastatic* day. The fire-wrapped Elijahs are in a thousand forms being caught away. The mantles of promise fall upon the Elishas of promise; the ark of liberty is being raised; the consecrated hand of manhood is bearing it to the hill-tops of freedom.

There, amid churches whose spires are bathed in blue, and whose bodies are filled with true worshippers, rings the *te deum laudamus*. There, amid a school

system broad as earth and free as air, rings the
te deum laudamus. And there, amid government of
the people, by the people, and for the people, rings
the *te deum laudamus*.

There, nations as one brotherhood, stand uncovered,
hand in hand, and give universal greeting.

America, last found, longest hid, is the center gem.

America, has closed the march of mis-rule and
brought perennial day.

America has become the empire of the setting sun,
whose scepter at last shall "rule from sea to sea, and
from the rivers to the ends of the earth."

